## FOVRE PROFI-

The first intituled the Exercise of the Soule: the second, called the Delight of the Soule: the third, the lay of the Soule: the fourth, the glorious Triumph of the Soule.

Containing pithy praiers,

By V. Villiam Clemer.

Pfal. 19.14

Let the words of my mouth,
and the meditations of my
beart, be alwaies acceptable vato thee, oh lord, my
strength & my redeemer
LONDON
Printed by Thomas
Creed 1502

STAR A VAC The bottom individed the Exercise of project this MAN and belts had take and their it of the south Adiable removaling The Trent Frankly

## 3C. DESC. DESC.

TO THE HONOVrable sir Edmond AnderSon, Knight, VV illiam Cleuer
preacher of Gods word, desireth
from God the father, thorow the ex
uerlasting comfort of his rich mercies, his peaceable blessings, with increase of honourable dayes, and soyfull prosperities, to the feare of his
boly name, and glory of his Church.
And after the sinishing up of
this mortall life, a joyfull peace everlastingly.



OT many yeares fince, aght honorable, my felfe as one vnreputed, the least and

vnwoithielt among many no-

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table instruments of the church, did vnuaile the deepe secrete thoughtes of my heart, for that with my outwarde eyes, daylie I did beholde the daungerous and vnquyet hurlye burlyes, throwne vppon the peaceable government of Gods Church, and our flourishing Commonwealth. Nowithstanding, the mercyfull Lorde, through his heavenlye providence, rayfed vppe godlie and zealous Phinees, to execute his righteous judgement agaynst them as well to represe, as repulse the spiritual fornication of Zimmie with Cosbie, the Lorde of the Madyans Daughter. As also I did consider the vne skilfull multitude, through blinde perswasions and madde furie of these vnamelye borne Children, the vngratious grand

grand Captaynes of this vnrulye'ryote, were drawne and tumbled vppe and downe, as violent peace breakers, dissolute and desperate forerunners, through vayne glorie, deceyueable conceytes, and blind imaginations, did scale the Citie of GOD, into most wide breaches. As also, not only thos rowe moste base indiscretion, didde steale awaye the hearts of fimple and ignoraum peo ple by false pretextes and Cas melionlyke colours. But ins tentiuelye purposed and pracs tysed, to vyolate the pure virs ginitye of the Churche, from her auncient dignitie aud woors thinesse, and to vncloath the sers uice of the lyuing GOD, from all pure deuotion. So that the spirituall Church governes ment of mans soule, without speedie. A 5

The Epistle

speedie foresight of the godlier and prudent fort of grave Gouernours, had beene left in lamentable mourning, weeping her desolate sorrowes, in extreame peregrination. Holie Cyprian in fauourable compaffion, both of Church and Common wealth, vttereth thefe sharpe speeches agaynst the heritykes of his tyme, Nemo certior patria hostis, quam is, qui intra Reipublica viscera, per cruentam discordiam, civile bellum ciet. Quo procul dubio, debilitari, imo frangi celeriter ecelesia vires, brenique concidere, e necesse oft. There is no man, a more knowne enemie to hys Countrey, then that miserable wretch, which within the bowels of the Common wealth, thorow blouddie discord bloweth vppe cyuill warres, thorow which, of necessitie, the force and

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and strength of Gods Church is weakened, or speedilie broken in peeces, or in short season falleth away to nothing. This is a manifest experience, that when Sectafistes furioushe doe rage in Gods Church, they not only do ranfack publike authorities, holie assemblyes, and louing consociations: but also, thorowe rapine, violence, and extortion, leuil both Church and Common wealth; equall with the grounde. For as they are wavering and vnsettled, both in opinion and judgement: so are they way warde, and neuer rest their wearyed senses, vnder any one certaine determination: but if in any one cogitation they long stay, they are forthwith vtterly tired. Therefore Irenews in his first Booke, and first chapter, writing against the Valentinian herefies, for their

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their proud overthwarting the Church, as starting and gadding aside from the way of truth and alwayes vnstaied thorowe their vnbrideled defires, fayth: That if any thankefull natural fonne being alive, in memorie of his louing deare father beeing dead, erecteth and fetteth vppe as a precious or-nament his lively picture, decked with golde and precious stones: at length aftermanie yeares ouerpassed, wearyed and glutted with the often fight thereof, like an vngratefull vngracious childe, voide of all humane kindenesse, taketh the same picture downe, and melteth the comelye fashion thereof to the defourmed similitude of a dog. So the children of Israel in the dayes of godlye Moses, their magistrate, being occupied

Dedicatorie,

occupied in mount Sinay, to ostablish holy ordinances for the people, from the mouth of God him felfe, the charge of the congregations left veto Aaron beneath in the wide wildernesse: first they abused and contemned Gods annointed Priest, and then turned the glorye of God to the similitude of a Calfe, that eateth hay. So these our Puritanes of late years wearied with the anciet service of the church, not only quarrell with the book of common prayer, but leavie their wandring wits, and stretch their forces veterly to bring the Church to ruine and desolation, by depriving it of al edification. Also for that the Church should obtaine no ordinary frequent in her devout serving God, have burthened the estate therof with open lies, and manifest slanders. As through mutinies, couenticles, and

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The Epiftle

and vnlawfullassemblies, haue flocked, reueled, and roued vp and downe in barnes, stables, hedges, woods, fellers, priuy parlours, being nothing at al vnlike the Anabaptistes, which neuer did consent, nor obey to anye prescript rule of praier in the Church, What else may al good men, but plainely perceive, how that these transformed hypocrites, enemies to all good orders, under the deceitfull visard of their owne inventions, transuert the ordinarie service of the Church, to a moste deformed shape, or mishapen forme. For as the booke of comon praier, is the amiable picture of those hos ly fathers, that many years fince departed this mortall life, the which being framed from out of their most tender bowels, is of most holy memory in the fight of God, for that they were burned

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Dedicatorie.

ned and confumed to fire in fair-Chification thereof, therefore dedicated to the service of God,& erected as an honourable ornament, to gather Christian subices together in holie and pure denotion. Notwithstanding all which, these vntimely weather blafted Cynocephalians, not onely bestirre them, to obscure and extinguish the ancient glorie and renowned dignity thereof. But plunged into deepe forgetfulnesse, with sharpe rafors scrape, raze, and disfashion, the liuely beauty of so comely a virgin, to an vgly deformed fimilitude like vnto them selues. Therefore, right honourable, as a dull labourer in the Lords hars ueft, most vnworthy, in respect of so manie excellent worthies, Ihaue trauelled to discouer this contemplative worke of medita tions, as a fruitfull exercise, to mure

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The Epistle

inure the foul of a christian man withall. For as they are grouns ded and gathered from the hos ly Scriptures of God, and the best learned, both of the Greek & Latine writers of the church: So their sweete consolations, do flow into the pleasaunt cleare streame of that most healthfull river of eternall life, doe stop vp through the feeling comforte thereof, the open breaches of finne and death, doe supple the wounded conscience, with the oile of gladnesse. For wheras the Church through finne and Sas than, standeth vnder continuall oppression: So the combating soldier of Christ, through praier and contemplation is herewith armed, to relist the dangerous assaults and thornie tribulations of this life, that like as before they groaped in extreame darks nelle, through the illumination

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of Gods spirit, are about and bes yond mans vaine expectation, presently relected and comfore ted in all holy defires. A Chris Rian man through the mouue institution of this deuine exers cife, may be instructed not anie longer to inftle against Gods judgements, either to aime his wittes, or frame his friuolous de fires with iangling questions, ei ther to chalege or defend in the church cotrouersies, but to leane and depend vpon the mercifull goodnesse of God, throughout the whole endeuours of this wretched life, For as we have vs pon this variable earth no stays ing place, that is permanent, but an eternal rest is to be soght for and enquired after, through which wee are made assured of heavenly ioies, being perpetus all, when earthly glory is ture ned to death, dust, and grave.

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The Epiftle

As almightie GOD most lis berally and generally proposeth the spirituall blessinges of his Church, for the fauing health of his own deare inheritance, freely offered and bestowed throgh the continuall preaching of his word. So his merciful kindnesse isrich and plentiful through the praiers of faithfull men, which lead forth their lives in pure and vndefiled deuotion, seruing and fearing him. But when the wicked abuse both his word and sacramentes, and all other speciall benefites, largely bestowed vppon his church, and that through Security of sin, contemne Gods judgementes, and throw themselues headlong into licentious Epicurisme, then the heartes of fuch finfull men, become flowe, barraine, and fruitlesse, and feele no comfort of conscience at all, when they call vppon the name

Decicatorie.

of God. For that through horrour of conscience, they are deprined from all heavenly blef. fings proposed vnto them. Yet affuredly the praiers of the godlie, are most highly praysed, and with incomparable value rewarded with God. Finally, for that at my first accesse vnto your honourable Lordship, preaching at your parish Church of Harfild, touching the peace of the Church, and the louing confociation that ought to knit Christian heartes together, I did perceiue afore time, and at the same present, and alwaies fince that your godly inclination bended, as most defrous, that a publicke and vniuerfall peace, both in Church and common wealth, should match all men together in one agreement. As also that ciuill lubication by inferiours, and prouident gouernment, through

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through godlie Magistrats con-ioyned and maintained in euery severall function, the service both of Godand Prince, theres by shal flourish, then every sever ral and particular member both of Church and commo wealth, shall, to the propagation of Christes Gospell, and the quiet estate of this Realm of England, quietly sleepe vnder the roofe of his owne house. For all which aforelayd confiderations, I doe prefume vppon your formerace customed kindnesse, and in me mory of your great fauour to Gods Church, do dedicate, and present this divine contemplas tiue worke vnto you, as vnto a patron honorable, vertuous, and godly. Befeeching you to acs cept and take my louing affection ons towardes you in good part, being the spiritual! trauelles of a poore day labourer in the hare uest

mest of Christ, Committing you and your godly Ladie, with all your vertuous chi'dren and farmily, to the protection and disrection of him, which is the author both of life and saluation. At Mourden vicas rage this twenty day of Febr.

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William Cleuer.
Preacher of Gods
Word.

Didicatories ... Christ, Commisting or trouver, vione wort to las costs als 12 (9) abbreach Bostles ion o. him, which is the aus unlar bridge of the climbered on. Ar Mourden victor y make that the true day of Lebel ann bouters; dec maillivy Picscher LIOW



This Booke called the Exercise of the soule, consisteth upon most faithfull praiers, and boly institutions of doctrine.

Here beginneth a most sweete introduction, to perswade and stirre vppe the sinfull man to Gods service.



H & Cernice of God is a dutie, which both 3 and every thris Mian man is bound to per-

forme, as the calling bpon God fozgrace, making application of Chailes benefites, and that my foule may be furnished and poli

feffen

felled with many gladfom defires let mee through faythfull praier consider, whether 3 am included under the promise of saluation or not Whether in understanding of Gods covenants, 3 am in him regenerated or no-Tuhether by imitation, 3 doe infift in the Acps and rules of Thailt, and his Apostles of no. Whether by reas ding and frequenting the bolie Scriptures, my faith and love to God fruitfully groweth bp, is formo or bindefiled or not Tabes ther humilitie, gentlenesse, and long luffering do enlarge a make fræ my conscience unto all god wooskes or no? Whether 3 do frame, reforme, and fettle my conscience under the repurged doctrine of the Church, renued and restozed through the maruailous godnesse of God, and conserved by the holye and godly teachers from erronious Peretikes, and proud feismatikes, which through baine

of the Soule. vaine glozie milledde the imperite oz fimple multitude oz no. Let me consider whether puritie of intention, fanctified chastitie, peace and concoed in the Church be rightly possessed in my languishing beest ozno: Then let me with humble submission open my knees, offer both bodie and soule, with all partes, powers, and faculties thereof, trauading with all my cogitations, words, and workes, with all intentine defires, and active endevours of my hands, acs complifying all the course of my life under a good conscience, to the honour and glozic of almightie God. And for that Sathan in the breathing dayes of peace, is libs tile, and surpriseth my Christian foule with manie temptations, and battering forces: in the time of perfecution violently ruthets in, and furiously rageth, with ma nie Charpe inrodes attemptets to retraite my holie delires from Bod:

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Bod: therefoze let mie pay ears nestly for strength of the holie spirit against all temptations a suggestions, praying against the instrumitie of the flesh, the vanitie of the world, against all the visible and invisible hostilitie of Sathan, hell and damnation.

First denote thy minde wholie to God, the eternall Fathers and before thou doost beginne thy prayer, order and dispose all the powers of thy soule, both morning and evening, to the same effect.

I T is not to be doubted, but that the landifyed vellelles of election, lighing and groaning buder hope of their deliverance, doe continually pay for the phole Church butverfally discreted, and as lively members of at moste excellent bodie, doe feele the afflictions and nuseries

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of the Soule. ries thereof, deliving and mas king request, that the kingdome of the eternall Father may bee hastened, and the number of Gods Saintes accomplished, and gathered in one. Then pars ticular pager for particular perfons is requilite: for as waters in Sweete and cleare Fountaines, have their beginnings from the high and steepe hilles, descende into the lowe valleyes, untill the drie and barraine lande bee made fruitefull foz increase: fo the high mercies of G DD are the Fountaines of the Church, and euerie private member is nourished and comforted bus der the sweete flowing springs bescending from that celestiall Pountaine Chailt Jelus, the Sonne of God. The king, and the Subject, the noble Pare, and the pase Begger, if thep remaine dzie, barraine, and thirstie in soule , this slowing 115 founs

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The Exercile

fountaine of grace, watereth their buseasoned desires through the whole valleyes of those mostall miseries. Although Peretiques as firebeands of the Church, digge

Gen.25. new welles, as Abimelech his feruants did, 4 stop by the cleare

John 4.

bubling fountaines of Abraham, Bet all those which drinke the water of life shall never thirst as gaine: they shalbe refreshed with the lowly woman of Samaria: the fountaine of cternall life thall never be stopped op in their fouls: although mans unferies bee most great and intollerable, pet is there a place alwayes left for particular and pauate paager, which is the well of the foule : for touching that we delyze of almightie. God in comfort of our Chustian bres them, being get deie and barrainaged in the fountaine of their foules, we must linelie feele the flowing Rivers of Christian contemplation, in our owne conscis ence,

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of the Joule. ence, then feadfally believe to obtaine the water of lyfe, flows ing from that facred rote Theilt Jelus, in comfort nourithing os ther members of the bodie: so thall our confession & invocation thine out in the presence of God the father of mercy, and the fraile estate of this dead member, quick ned strengthned & made powers full under the praiers of the milis tant focietie, both become bleffed with all felicitie of conscience through imputation of rightcoul nes. Abraham particularly praise for Abimelech, that hee might not be charged with punishment for his particular transgression. Mofes through praier discharged all his cares byon God, did attribute all glozie to hun, lifting bp heart and handes, aduaunced the power of God for the behalfe of Iosuah his victorie in the day of battail against the Amalekites:p dead members of the Church re-134 cetue

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ceive power, frength, and quicks mes from God, buto whose throne ofgrace any one lively member of the Church, through praier ap. pealeth in their behalfe, therefoze Agust Saith, Innocatio Dei miserentis tribuit gratia omnipotentem peccatori miseratione indigno. The Dappet David by pager recepued power of delinerance bnder the furious damagers of laing Saule: fo bnder the most sealous praper of that noble king Ezechias, the power of the Affirian king was not onelie dispersed, and discomfited, but in the pride of his owne heart concred and confounded with thame . Likes wife in the baies of the Ifraclites, the plague ceased bnder the faith. full invocations of Phinces: the Sunne ceating her moueable course, retireth backe under the peaper of Iosuah, in the day of victozie. Therefoze both bnder particular and bninerfall calas mitic

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mities, the judgement and will of man is to be renounced, and the universall Church of God, with everie particular member thereot, ought to depende uppon God by prayer. Unto whose glorious and splendet Maiestie, all worthip, power and dominion, be referred.

Howe deepelie the goodnesse of God is to be considered of before praier.

I sp time of mourning calamistic, take compassion uppon thy own soule, and for universall regard of his Church, desire of almightie god, that the head were a stood of waters, and a sountaine of teares, to mourne over the perfections of hworld, so that teares in great aboundance might is sue night and day out from thine eyes. For Augustine in contention of a sinner from his wicked werson of a sinner from his wicked

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The Exercise To wayes exercise the Church with this most Chaistian perswasion, that the teares of a finner by but fained repentance, do apeale the wrath of the heavenly father, faith Delicia angelorum lachrima panientis. Allo whe thou boff mourne ouer the Aratagems and blodie perfecutions of the world, befire a cottage of clay, to bepart, quite to bee dispatched from the noise and outcrees of the world , rather to commit the selfe to the contemplation of Gods prombence, then to bee prefent, and partaker with archellions, wicked and adulterous people.

For that all facrifices of praiers and praifes intentiuely offred by, make a sweete habitation in thy conscience, quickneth and possesseth Gods spirite, throughout all the powers of thy soule, therefore thou oughtest duly to consider, whether both in Chastian name, and Thristian action, thou he

of the Soule.

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bee a lively member of Gods
Thurch or no.

Rub vaine securitie from thy senses, and thinke that the Lozd Reverend stayeth not in sudgement for the sessures in wicked: remember that without praier, is a worked: remember that without praier, is a worked: remember that without praier, is a worked feare every cogitation of godly example in the heart is vaine: therefore in the church time of prayer let all the outward of God, inmembers of gods creation, as sit structing ting, knæling, bowing, moving, the weaker sing, knæling, bowing, moving, sort, and manye other cutwards ger stures, shewe forth inward compunction of the soule, that thou art truly mortified and regenerated in Christ.

Remember that Hannah the wife of Elkanah, as well by outward action of her lips, as within the fecrecie of her owne foule, funumoned her forrowes before the Lord, and her praier take effect.

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In thy praier recount, that thou standest in the presence of Lord of hostes, that his decre children

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their right of inheritance to eternall life, having no interest by carnall generation, or ordinarie succession such like prerogatives but only staying themselves, and depending by on the promise and merite of Christs passion, are setled under the state of salvation.

John'I

For they which have received Chailt, he hath given them power to become sonnes, which are not boane of bloud, neither of the will of the fleth, but of god. Saint Paul calleth them Gods childzen, not the fons of the fleth, but the fons ofpromise. A dam under carnall, politicall and legall prerogative, preferred his fon Cain, as in the eldership of birthzight to succeed in race & posterity of his loynes for inheritance, but God dis chafe Abel, royally growing by bus der the lake vine of his election in Chaiff, rejected the bloody first begotten Came Auffed in paide, and

of the Soule.

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and arrogation of his eldership.

rogate like the proud Pharifie, as ny ability or merit to thy selfe, but as the pope Publican waring in fulnes of grace, and grewing by bnder humility, and safe protects on of Gods will, acknowledgeth himselfe despised, abienced, an bus worthy dull wretch, standing bestore the divine maiesty of god, destreth pardon a remission of sins.

hearty praier to God, thou dost familiarly talke with him, remesber his power is great, his wife-borne infinite, and his glorie this neth over the face of the earth: therefore fæing thy wounded conscience doth languish bader since, humble thy selfe, and thy fraile despressif thou dost require comfort, thou thalt finde it, for all those that doe travaile, and bee heavie laden, drawing nære buto the eternal father in heaven,

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he is readie to satisfie their empties soules, and quench their thirties desires. D sinfull man he will heare thee, protect thee, and intertaine within the Court of his everelasting mansion thy holy and instructions.

Remember that thou through feruent prayer, defire of almightie God, to powze his holy spirite into thy heart, and to touch the with his perfect worke of mercie, as to Chirre by thy dead motions to become spiritual, sound, bewout, and pure: fo that by reading and fearthing out the assured binders standing of his holy Scriptures, thou mayelf make vie of his god pleasure in all things: thou mailt thereby confider, that in all ages d through which all the Saintes of God from the beginning of the co worlde were faued, both before se and after Theiff was borne of the birgin Parie, there hath beene m but one voctrine of the Church. De Before

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Before thou beginnest prayer, remember with howe manie thoughts thou oughtest to beautifie thy foule.

Int, think that by praier thou muste weestle agaynst the doubts, and diffidences of this life, and fettle thy confidence in the promifes of faluation.

Thinke bpon the omnipotent power of God.

Thinke bpon the creation of all hung creatures.

Thinke bpon the fall of the first man in Paradife, his finne, and his punishment for sinne.

Thinke oppon the continual deceits of Sathan.

Thinke that Adam was the cause of death, and of mens mis bre ferie.

Thinke byon the affured pros the ene mile and the everlatting leeve have der Chailt, the great and notable weath ore

whath of God was appealed.
The Exercise of was appealed.
Thinke that time is flaine in

Chaift.

Thinke that thy rellitution to eternall life is in Chaift.

Thinke thy faith fructifying in Chailt, thou hast remission of sin, and eternall life.

Thinke that the difference and abilitie of god and bad adions, are grafted in the nature of mã, but he able to further no god action himselfe without Gods great mercy.

Thinke of the difference of the naturall knowledge of the lawe, and the free covenant in the blod of the everlatting Pellias, sprinkled by the the Church, have an illustrom the bosome of the Falther.

Thinke oppon the everlatting indgement of all men.

Thinks on the Seales and Sacramentes of the Church, that they are holy linewes, fattening

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the publicke assemblies of the Church in one bodge: and that through these sandified Sacraments, the bodrine of the church, both burgen and spread forth an everlasting increase.

These Sacramentes are also pictures, admonishing be of slaveing that innocent Lambe Chailt,

his death, and passion.

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Remember also before thou fall into prayer, whether thou art in charitye with thy neighbour, whether thou hast deceived or operated the brother by bargaying, whether contrary to conscience, thou dost detaine that which pertayneth to another man, and not thine owne, whither thou hast eyther by stealth, or extortion, or any other bulawfull meanes, wrested into thy hands wrong gotten gods.

Deartily aske mercy of God for thy former offences, and that he may speedily receive the

to mercy, be every day an earnest futer butill the trubled conscience bee comforted and released, al though thy finnes be redder then fcarlet, yet be maketh them whis ter then know, if thou will bee an acceptable member of the church worthy of Gods kingdome, doe not through the alluring entifes ments of worldly pleasures, des ferre thy repentaunce, for those which put off from day to day the kindnesse of the Lozde offer red buto them, impenitently prefume byon the inticements of the fleth, 4 do heape by the fulnette of their bamnation.

Allo, and lattly before thou bes tio ginnest pager, remember the net true bleffedneffe of Gods faints, ter the which a true Chailtian ac oft counteth the eternall peace, and full perfection of all happinette: the glozious tranquility is sette foozth by the Prophete Dauid, I ?
Pfal. 47. Praise the Lorde O Ierusa'em, I

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of the Soule. praise thy God O Sion, for hee hath made fast the barres of thy gates, and bleffed thy children within thee. This Jerusalem is the peaceable vision, through which plentifull and incomparable iones of Gods triumphant Church eternally are let at reft. The Apostle Paul sayth, Now Rom. 6. 2 are you delivered & dispossessed offinne, but being made the fer-3 uants of God, have your fruit in 9 fanctificatio, and the end thereof is life eternal Thelefull toies are erpressed to Gods Saints. The 9 which sweete and comfortable I peace restoreth the restless afflica tio of this life to exceed in all fluets nesse from the interminable bit 8 5, ter paines, and foluge berations of the wicked. nional schridgenal C 0 Begin thy praier as followeth. 2 1, 12 the name of the holy Trinitic, illuminate and bleffe me,

DLocoe, agagnst all infivelitie, doubtfulnelle, despaire, and blinds nesse of heart. Bake thy loyfull countenaunce thine in my dull biderstanding: as thou wast partaker of my moztalitie, so at this instant make me partaker of Charrett eformel's

thy divinitie.

D Emanuell, thou watt crus t cified for my redemption, and o faluation, bleffe mee bodie and b foule, quicken and renew my n bull senses, stirre uppe all the a partes of my bnberstanding, let et topfull teltimonyes of thy everlasting covenantes appeare to be wardes mée : D heavenlye fra father, full of compation, under is the ryches of thy grace, discharge bin me from finfull death, bell and ha Damnation.

D Lozoe, in the honour of the ant maiestie, from everlasting, thou in art one true and one eternally God, bleffed, glozious, and bushe defiled Trinitie, make me feele is

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of the Soule. the true comfortes of thy kings lames 1. . dome:helpe, and allist mee in the H depenette of my crying unto the H for fuccour. 11002440 a DLozde, I honour thee for all thy maruaylous dedes, and at for that every god and perfect gift of proceedeth from the Throne, and thou, even thou, being the Father us of lights, with whom there is no to d variablenette, for that the bright gr nesse is certaine and constaunt, he and overspesadeth all things for et euermoze. D Lorde, I confesse that the rs to brightnesse of my minde through ge fraile transgressions of the world, er is become weake, and carnall, gedimmed with darkenesse, and nd hadowed with finne. Dheauenly Father, beholds he mo regard me a poze distressed ou inner, full of daungerous darkes all reste, deepely sumbring buder n he shadowe of death and sinne. ele is the face of Moyfes coulde mof

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Exod.34. not for exceeding brightnesse be pearced by Aaron, and the chil ozen of Israell in the low vallies, being forty dayes in the Mount, fo also my groffe, wandering, and tired foule, is most faint, bnable to climbe and ascend that celestial mountain where thy mercies are th lodged, and most brable in glozis ous contemplation to pearce the brightnesse of thy secret verity, wi the power, glozy, and mightines ma of thy eternity, except thou, Des fir ternall father quicken my flow the understanding, helpe my languis for thing soule, stirre op my deade ma senses, loytering in the low ball lite lies of carnal liberty melt buliant 102 ly, with reverend adoration to approach the honourable pres wit ne almounad Ga sence.

D Lozd let the vertue of thy pus spirit, through the flames of thy hat mercies burne and confume all vol my vices, let the estate of thy er kingdome in full measure of all had

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OF THE SOURCE mecknette and humility, appeare in me, and let perfect obedience unto thy commandements, drive those malitious and venemous workes of iniquity farre away, affaulting, tempting, 02 hurting the good defires of my soule, at the houre of my death. D Lozde, I honour thee in memozy of thy incarnation, natiuitie, manifestation, and peregris s nation, through which 3 receive firme toy, and bleffed tydings in the forgivenelle of linnes, and reconciliation with the theone of the e matestie, for which merciful bence lites, D Lozd Feraue remission og my transgressions. D Loed comfoet and direct me with thy continuall graces, grant ne perfect enidence of thy gracis pus presence: so guide me Lord. p hat warring against the wicked wordlings of this life, 3 may bus or the banner of the protectio, be made able and frong: let thy

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glozie of thy kingdome be preferred aboue all vaine glozie, concupiscense, and desires of this life.

D Lozo, let no dutie in my bo cation be wanting, let no worldly stay hinder my fotsteps, in the imitation of thy sonne Chailt: bleffe mæ, D Lozo, in memozie of thy formes incarnation, bleffe me bnder his immaculate nativ uitie, blesse mee Ender his innosent life, blesse mee under his wrongfull death, that I may be made righteous and happie in all the works of my foule.

D mercifull Lozde, halten thy kingdome, make an ende of the troubles and miseries of thy Church. Dh heavenly 12020, Diff coner the wrinckled face of hipocrices, trie and fan them from the true children of thy comfortable

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kingdome. D Lozd the true sonne of God, begotten from the beginning of Li all mostall creations, and at the fin Deter

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peterminate time, by the sccrete countaile of the father, manifelted in the flesh: let this high fauour thewed to mankind be spoken of for evermore, for herein half thou declared thy power, and graces, by revening manking from fin, death, and damnation. Graunt that nowe and evermoze, 3 may feele in my conscience the power of these mercies, as the fourtaine of my peace, and felicitie of comfostable faluation noise and euermoze.

D headenly Father, make mo firong to refift Sathan, who leas ueth not one house proccupied from temptation. Let me not, D heavenly Father, relent to anie of Sathans intilements, least he renning his furie, affaile me moze tharply: and if at any time I have by fleshly inticements consented od, to his venomous indignitie, D Logo graunt me remission of my the finnes.

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D Lord full of Paiettie, dignitie and power, with thy holy merices deepely touch my heart, y by thy continuall adoration and supplication I may binde by in my conscience a sanctuarie of Isuing seale which farre excedeth all the simptuous buildings of this life; in the one is continuall glorie, and in the other rottennesse and bust. D Lord have mercie bypon me, have mercie byon me.

D Lozd, as thou walt glozious in thy refurrection, triumphant in thy ascention, mercifull in serving after the ding thy holy Ghost: so make me diligent in searching after the fruites of that amiable peace, and comfort of everlatting gladnesse, possessing through the same aster this life, the fruition of thy eternall presence, the which peaceable tranquilitie thy saints having rested, criumphantlye toyed in the same, gathered in,

and haltened forwardes, from

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the beginning of the worlde pers fwaded therebuto through peaces able comfort of conscience.

D Lozo make menew and es uermoze minofull that thy sonne Chaffin the stall of a beast, as it seemed to earthly and mostall eyes, toke a most base begins ning, was let bloud bnder the obedience of circumcifion the eight day, did luffer infinite tras uailes in his life & conversation, was betrayed with a kille, lead as way like a murtherer to the house of Caiphas, wonderfully accused, rebuked, scozned, and fricken on the face by the high priests feruant, blindefelde, clothed bus der a purple garment, a crowne of thornes platted bpon his head, a reed put into his hands, derided 6. the people, who vied contemp. tusus words, faying, Hai'cking of the lews, spit in his face, buffet ted with cuogels, condemned to

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the vile death of the croffe, had a most heavie croffe laide vpon his shoulders, was nailed thereon, as if hee had beene a most gracuous malesand, was hanged betweene two theres, giving him a most bitter potion of vineger and gall, thrusting a sharpe speare into his most sweet and tender heart, so in gracuous torments, and sowre verations, he finished his life.

In memorie hereof, D Lorde, make me tremble in seare, and rereverence towards thy maiestie, make mee holy in life, louing in education, righteous in works, cleane of heart, intentine to thy will, devout in my vocation, charitable in my actions, gby that adoption which I enjoy in Christ, I may seale by my vocation.

Pray devoutly for the estate of the Church vnder Christ.

OLozo God almightie, the creators maker of althings,

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of the Soule. 29 thy mightinelle is an everlatting mightineffe, mans policie can nes uer blot out , oz obscure thy eters nall glozy, which thineth ouer and beyond the high inogements of man, for from the fall of the Ans gels, buto the ende of the world, thy mercy, D heavenly lozo, hath beene extended, and like finet ris uers aboundantly flowed toward mankind, but principally diddest thou with unspeakable mercies enrich thy Church, when thy 62: ly sonne did enter into this dæpe vale of uniferie, and fuffering the hogroz of death, entered the giogie of thee, the father in most trium: phant bictozie, so that through this beginning of graces, at the acceptable age and fulnesse of time, the gates of heaven were let open: wherefoze, most mercifull Lozde, in continual lamentation have mercy bpon Sion, the faith full congregation, which is fras med, builded, and created of lively

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The Exercise Cones, gathered together both of Jewes & Gentiles, the patriarks, prophets, & Apostles, were those godly faire fquare Cones, helved out of the cholen fanctuary which Zachio. the prophet Zachary speaketh of, fet by in the land against the gloos my and formie day of indgemet. As the flocke of thine inheritance shall appeare in the cleare and bright day of thy mercye, to bee prosperous and goodly, so the bulk of Sio halbe as a withered leafe, dispersed and scattered as Pharaoh and those presumptions & giptians in the day of bengeance, under & curse of the wicked. The heathen, as Turks, infidels, heree tiks, clismatiks, dividing them, selves as goats from the theepe of the pasture, thall be blowen from the face of thy bleffed sonne, shall appeare in trembling and feas ring the iustice of thy maiestie in iudgement. But D mercifull father, holy Sion thy faythfull daughter

or the Souler 21 . baughter shall be gladde and top. full for them that are clothed in thy glorie. Then thall the gooly fing, my doue that art in the holes of the rocke, in the fecret place of the staires, appeare buto mee in light, let me heare thy voyce for the boyce is livete, and the fight comely, the winter is palt, and the raine is changed, and runne the race and course aps pointed, the flowers appeare in the earth, the time of birds finging is come, and the voyce of the Turtle is heard in our land, the figge tree hath brought forth her young figges, and the vine with their small grapes cast a fauour. Arise my love most faire in beautie. This most comfostable triumph of the Church, affiredly is to b godly that in the comming of Chaill sin is retired and dzinen backe. Wherefoze D heavenly father, being thus pers Swaded of thy fauozable kindnes toward

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I he Exercise foward thy wanding Church, mourning in her captivitie and the aldom, yet for that thou in glos rious mercie half discomfited sin, and Sathan, the hath her perfect beautie in thee, and the children of thy fernants have memoziall, and their posteritie prospereth in thy most splendent glozy. Thy feruants were thy prophets and the Apostles of thy some Christ did settle their soules, and rest their iones to beholde thee, the God of Sion, to loke bpon the incompres hentible glozie of thy holy Arinis tie, and so tasted of the perfect Sweetnesse, from whom commeth all goonelle to humane kinde, for as thy people (Lozd) are engendzed through faith: so are they made fruitfull through the preas ching of thy most holy worde: the barraine tree before thee is not well liked of, but the fruitfull tree which produceth plentifull works of thy graces. loseph the some and

of the Soule. 333 and god feede of Iacob, went bes foze his father into Egypt, pzepas red for him by thy providence, all that thould bee serviceable unto him, and his posteritie. Therefore mercifull Loed, graunt buto thy wandzing Church, peace, prefers uation, bnitie, and all things ne cellarie for thy fernice: for as thou in this world half fent thy some Chailt to go before, increased his Thurch with peaceable befires, planting it with thy graces, profiting it with thy knowledge, erercifing it bider thy protection: so both it rejoyce, and growe by in hope butill the barke Chadowed glasse be taken away, and it bee inwardly isyned to thy unspeaks able consocts, through the excées ding purenelle of foule, through Chailt our Loade and Saujeur, Amen.

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A most godly praier for safe deliuerance in tymes & seasons of calamitie.

Mat louing father, I feele the greenous burthens of sinne overcharge my holy affections, therfoze hearken Lozd, give eare buto my prayer, let my cry and heartie petition, ascend in the presence of the glorious mates Rie, the greatnesse of mine offens ces hath caused thee to turns as way the brightnesse of thy countenance from mee, separating thy grace from my soule, which as the efficient cause through thy mercy, imparting righteousnesse, and saluation, Jubich engens daing faith, is in meethe cause of god will and god workes. But nowe in the vilenesse of my owne ads, cast down, made poze, and

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of the Soule. and miserable, although 3 am bro worthy to obtain emercy, yet for that thou art the fountaine of all grace and godnette, rich in mers cy, plentifull to them that faith, fully call bpon thy name, thewe thy delectable countenance bpon mee, loke on mee with thy pittifull eye. In time of trouble in cline thine eare buto mee, for 3 am neuer without trouble. Let my prayer most mercifull God, be heard with the care of mercie, for the forginenells of sinnes followeth oppon all them that are guiltie, if they bee revived and regenerated in thy mercyes. Thene onely belos ued Sonne Chailt is no lette rich in power, wisedome, knowledge, and mercie: for of the great love thou bearest to mankinde, thou didlt fend him down fro thy heavenly Pallace, to this earthly mansion into the wombe of a Wirgin, manyfelling thy aboundant

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The Exercise aboundant love in the Caluation of thine elect. Wolf heavenly fas ther, he became pose which was before rich, and thy Church toffed under continuall affliction, post and miserable, became through Chailes pouertie rich in all kinde of treasure: so heavenly Lozde, an Josiuen to hastie calling bps on the confidering the Host time of my abyoing in this worlde. 3 ligh, fozow, and bewaile my wzets cheonette, I fit alone and mourne like a sparrowe honering to the Eues of the house soz peace and rest. I am ashamed to holde up mine eyes to heaven towards thy highnesse for cofort. Adam when hee had trespassed against thee in Paradife, hid himselfe from thy presence, and in shame of his transgression covered himselfe with figge leaves: but let not my linnes augment my griefe: let me not be a rebuke to mine enemies: let not the cultome of linne grow hard

of the Soule. hard in the powers of my foule: let the gift of thy grace chablish and make me free in the concoade of thine cleat: repleate mee with peace and gladnesse, that after the small accomplishment of this tras litorie pilgrimage, I may reft in thæ. Therfoze most mercifull Father, behold my humble petitions, as thou in most rich mercie dids beholde the oblation of Abel, didit graciously entertaine with in thy Courts the paayer of thy poze distressed servats, the Israelites being under bitter bondage in Egypt, and through the migh tie promoence didle lafely beliver them. Thou (mercifull Father) dissit respect the paayer of holie Indith, for fafegard of the people, being in calamitie bnder & blodie tyzannie of Ho'ofernes, and they were delinered out of his outragious attempts. Lord through the contemplation of thy mercie in repentance, let me fæ my beloned count

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countrey, let me behold how the beauty of all ideas reincrease without sacke, remaine without sading, continue without changing, so; in the D mercifull sather, is certaine assurance, perfect deliverance, assured eternity, esternall quietnes, quiet happines, happy pleasure, and everlasting glozy, the perfect and assured rest of all worldy afflictions, through Christ our Lozd, and heavenly father.

A praier to eschue the vanities of the world, and to enter into the heauely lerusalem, where shal be rest perpetuall.

O Peauenly Father, as thy externall spirite rested uppoint thy some Chaist, so was he in the power of thy wisdome sent to preach good troings to the por, by incomprehensible mercye did bind up the broken hearted, and preach

OF THE DODIES preached liberty to the that were bnder captivity, and opened the bralen gate to them that lay boud in the dunghill of darknesse, and thavow of death: thy mercies, D heavenly Father, are fo manifett, that no mankinde can deny but confesse, that they have tasted and fed byon the pleasurs of those thy manifolde benefites through thy creation and thy connes redemps tion. For thou heavenly Lord, didft endue man in his creation with immortality, but transgress sion brought death and bucers tainty in mas life, that like imoke his daies confumeth, youth fleas leth away, age approcheth, death paintly woundeth: Pet feeing it hath pleased thee to deliver me in the death of thy son Chailt, from death and transgression of my fozefather Adam, following the elusion of the serpent, and tas King the Sweete baite of Sinne, I doe most humblye crave of thee

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I he Exercise 40 the to touch my hard heart with the finger of thy mercy, that I may be conerted in al the powers of my foule unto thee. Although the græne leaves of my pleafant vaine youth be withered, and the fruites of vertuous living des Aroyed, and foglaken, as a drie barraine tree, not yeelding footh any godly action of vertuous conuersation: now 3 can not but mourne in the deepenche of my wicked life, thealled buder Sas than, I lingring with dispaire wallewing in my fecuritie and hamous transgressions, without pælding forth the due fruites of repentaunce, as thy most hely commaundements require, and commaund, in my loyall butie to be performed. Jam bnder the es State of death and condemnation, pet thou DLozd bolt drawe the hearts and god wils of thy elect and chosen servants unto thee, as with incomparable swatnes, and fcruent

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or the source feruent affection to be framed in p chiefe obedience, and defires of all most fanctified delightes of the heavenly will, so to bee possessed with an byzight conscience, a Araight heart, a minde not bolds ing downe to carnall and tempos rall things, but aspiring and loking uppe to eternall glozie, doe thozowe repentaunce feele a temperate quicknesse of thy spirit tuall bleffings therein. Therfore most heavenly Father, make me poze in spirit, that I may be rich in thetreasures of thy secret counfels, and feeling mine owne mile: ries may lament and mourne in my owne conversion. When I do eniop the confolatio of the holy graces, let meeknelle of heart continually casturedly instruct mee, that thou wilt not bnoer my infirme moztalitie, suffer me to bee destroyed in the contempt of thy Church, but reserved to excellent glozie: fill and satisfie my emptie and

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of thy spiritual bleffings, that for the covenant and promife lake, to thy chosen Israel, thy everlasting Testament may continue euer

moze righteous in me.

Formercy to be extended. Mercifull Father, indue mee with a mercifull heart, let the price of thy mercies be so valueable in my soule, that 3 may be waapt in my defires to: wardes thee, as to be mercifull in heart towards my Chaictian baes then formed together in one cres ation, after thy similitude & likes nelle, so also subdue me to be like that pittifull Samaritane, which extended his mercifull compativ on to the appopled and wounded traveller journeying from Dierw falem to Jericho.

Luke 18.

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D heavenly Lozd, make me Our hear pure in heart, that Canding byon the mount of thy eternall wifes dome, 3 may behold the lot ofmy inheritance, as Moyses the holy servant beheld a farre off the pros miled land of Canan, lo thou call in thy heavenly mercies walhe from the cies of my soule, the milt of darknesse, to behold a farre off this pleasant land which is deles ctable: D heavenly Lozd, my foule longeth and defireth to inhabite within the Court of thy pallace: all earthly tabernacles & wooldly gods I doe nothing res gard, but when I consider thy es uerlasting pleasures, my soule is filled in contemplation of thy kingdome. Therefoze most mers cifull Father, plant in my memos ry, flet by in my light remission of sinnes, which thou hast promised to all repentant sinners, in hope of inheriting that celestiall Paradife.

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Clenfed in foule.

D heavenly Lozd, I feele in my foule the most dangerous assaults and becomeable inticementes of finne: comfort me with the ioys full day of repentance, she we mee the light of the countenance, in regard of the yeares wherin I have fuffred much advertitie, and fus stained the manifold plagues of thy iustice layo bpon me. Deauenly Lozde, I have néede of a fret tingle, oz a scowzing fullers sope, that through thy graces my foule may be cleanfed from all uncleans nelle. Haue mercie bpon mee, D Lozde, have mercie uppon mee, cleanse me fro the spiritual lep20: fies of many fond transgrellions, as thou in the daies of the prophet Elias diost purge and cleanse the bodilie lepzolie of Naaman the Allyzian.

Heavenly father, graunt me a solitarie peaceable place, to build by a fulnesse of thy graces, where the vertues of my godly life may

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office Joule. be refted. Paule thy Apottle did figh and long after this resting place, for peace and lafetie of his foule, that after his labour and travaile in this world, defired his conversation in heaven. The soul of every elect veffell ozdained to faluation, is likened to a sparrow which flieth to the highest place of the house, to rest her liste in : hear uenly Father, make me to flie by in peace of conscience, peelding sas crifice of peaceable praising thy most holy name: for in the unitie of the faith of thy Thurch, wherof thy some That is that rock, and most firme foundation, through whom let me both in minde and maners be conjoyned buto thee, and through whom the faythfull children build the places of peace, being foeth glozious convertation in this life, so as these earthly ta bernacles that be remoued, when their mortall bodies Mall be cloas thed with immortalitie, and glory and

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A most hu. ble fute and petition for vaity and

concord.

and corruption become incorruptible, then all discords, disunities, and cotentions thall ceafe & patte alvay. Therefoze (most mercifull Father) make me in this toyling and wearifome trauaile, a peace maker among men. Let neyther dignity, office, or authority, to farre aduaunce me beyond mine owne knowledge, that I forget the dignity that appertagneth to thy most mighty power. Frame and subdue me D Lozd of Hear uen, to palle footh my troubles fome dayes in al patience and hus mility, yeloing, and fubmitting my felfe like A braham, that gaue place to Lot when their fervants contended about earthly commodities. Let me (mercifull Father) retaine the concord of the church, and lead footh my dates in peace of conscience, that through giving their place to earthly and transitozy vanities by pardoning fuzong mo full ertoztions of mine enemies, by

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of the Soule, I may feele continual ioies of the heavenly mercies, giving prape les and thankes to the most eters nall maieffie.

> For deliuerance from persecution.

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Most eternall Prince of power, Lozd of heavenly armies, (for as Angels are the ministers, to thou half ozdays ned them as mellengers for the comfort of thy Church, and vie of thy elect, and that of fingular mytery are in thee, the mellen. gers of heavenly force, for in the ottermost raging persecutions of the world, they do offer a manis feff temporal deliverance through thee: so thy people Israell after g their long captivities, and perecutions, thou gauest them rest and folace in guyding them by s, by holie Angell, and offering

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thine oline presence in greatest glozie, diost decke thy selfe with light as with a garment. As in all the dayes of mans perfecutis ons and afflictions, thou diddeft dwell in the midft of light, where bnto no moztall creature might attaine: fo when perfecutoes, and tyzants did pzactife bitterly to obfcure the glozy of thine elect, thou, Lo20, wait their everlatting light, and thy wisdome was the bright nelle of their deliveraunce, for mans pollicie coulde neuer extins guish thy determined counsailes. Wherefoze, most mercifull Lozd; as perfecutions doe bring know ledge of thy god pleasure to thy faythfull fervantes walking here on earth, fæling the sweet delights fare defirous through perfect obes dience of performing thy com maundement, to atchieue glozie in their victorie, and finally to be crowned Saints in thy kingdom [ed foz, Dinercifull Lozde, if all thy works

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workes under thy mercifull gost uernment, do magnific and speak good of thy excellencie, in everie place of thy dominions, then thy mightienesse and powerfull regionents, extend to all persecutions and afflictions in every place of this life. Thy mightinesse therefore D mightie father of heaven, is honourable and prayled in all places of thy dominions for extend to.

Grant D heavenly father, the same spirit of mildenesse, gentles nesse, and long suffering to bee possessed of my Soule in some measure as were the gists of thy holy spirite, in strength and compost of thy holy Prophet David, who notwithstanding the saunderous upbraydings and reuis lings of rayling Simei, as an instrument of provocation, with all dishonourable taunts, abused his princely person: Vet by Ed his princely person: Vet by

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The Exercise 50 enduring the peruerfe maledics tion of a most vile mä, manifested most notable wishom in true gods lines. This example not only conteyned in civill policie that in long suffering there is laid by in this world prosperitie, and temporall rewards, but the exercise of gods scourge towards his children dis receth them to know what they Mould do. The staffe of the Lozd is the Arength of a Thailtian man, to Cand by agaynce al inuafions of enemies, and to eniog most great assurance from out of the daungers of them through whom they are troubled. God doth annoynt their heads with Dyle, their mindes are made ioyfull with spirituall gladnesse, they are lyke Iacob, who as strong and valiant weeftlers a gaynt all their enemies in this life, become true Israelites an eralted in contemplation of the incom

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of the Soule. incompzehensible Deitie, behols ding their glozious immoztalis tis, which the Lozde of Hostes in Sion after the travailes of this life hath promifed unto his elect, and sandified childzen. Gramt , D molt mercifult father, that at all tymes and leasons I may biderfet my choulders, and subject my will bnder all humayn calamities, in that being David valike thy sernant David in suffes der Saul ring banishment, at length I may bee restozed to everlasting libertie: 02 if I am exercised with impalforment, I maye bee lyke thy deare fandified Iofeph, and enlarged with ener, lofeph fold by his lacting advauncement, or thew brethren. ing tellimonies of doctrine bus der affliction, my immortalitie maye thine out like thy holy and bleffed Apostle Saint Paule, 02 that suffering wrongfull Paul vndeath in the most bloudie tymes 'der Hered D of

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ohn Bapist vnder Herod. ofpersecutions, I may become a most excellent messenger of thy Church. De being like I ohn Baptist, I may be all dangerous persecutions, and sociolossissis flictions, or death it selfe, by the true imitation of thy son Chaist, obey and persoame thy will and commandements, in al courses and directions of this life, through Chaist my heavenly Father, Amen.

Most heavenly father, thou art a inst and good GD D in all thy creations and workes of thy handes, there is no iniustice or vice founde in thee. Vet Lord maruaile that wicked men and miserable sinners are so highly advanced and praysed in this world. To beholde that thy meretis cannot bee numbred, and thy wisedome and divine providence reacheth beyonde mans kindness

of the Soule. 53 kindnesse hast ordered all things, although mans ignozance is o. uerweake to comprehense the world. cause of those effects. Thou halt made thy godnes manifest to al & fingular creatures, as thy brights neffe is over all thy most glozious ozdinance, so both the godly and bigodly tast the sweetnes therof, but thy chosen people of Israel are onely comforted thereby. Pet Logo I beholde wicked men p20. sper with thy blessings, when thy faithfull and chosen Israel are wapped in all kinde of miseryes, accounted as idiots most abs iect and ignozant befoze men, their postion in this life is ops probrie, tribulation and perfecus tion. Det no man without a cleane and pure heart, boyds of lustfull concupiscence and bru iust desires, may comprehende thy purpose and secret intent

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herein.

Despising the vanities of the

Lozd

The Exercise 54 Lozbe, make my heart and mind, vekrous to bee refreshed with the sweete fountaine, and cleare waters of eternall life . Let my soule desire to rest whollye in thee. For I had rather bee a Dooze keeper in the house of thee, my cuerlasting ODD, then to inhabite the painted and Paulis ons of those brunk men. Bles led are they that dwell in thy house, they shall ever be prays fing the. The bugodly (most mightie Lozde) Boe eate the Cocs katrice Egges, and weave the Diers webbe, they worke mis chiefe, and conceive ungooknesse, their life is glozious in pleasure, through long living, their cogis tation betermineth of long life, they never think of death, their labours are not like the trauailes of the godlye, but leade foozth they? lascinious dayes in pleasures, libertie, lust, and all bngræ

Efay. 59

of the Soule. 55 bugratious living. They doe not fixle the forrowes and displease fures which the godly are fulied buts, they are puffed bype in pride, and overwhelmed with vanitie: Their lewde living is most hatefull to almightie Got, and hurtfull to they meighbours. Deauenly Lozde, graunt that whilest I am bnder this travaile and vaine peregrination, I may labour to cleanse my heart from euill and idle thoughts, and that 3 may walh my hands from all the workes of barkenesse, in pure ins nocencie and holinesse of living, that I may knowledge my owne will doubtfull and dipperie, that maye daylie enter into the the fecret Sanduarie, to understande the of thy hoende of these unrighteous waets ly Scrip ches, which in their blasphemous tures. wrath, have codemned the genes ration of thy chilozen. As eternall rewards are appointed buto thy chile

56 The Exercise childzen which hoped in thee. But in this life they were first clothed in goats fkinnes, fustained huns ger, thirst, and barrainenes, lived in caues, and rocks of the earth, but thou losd wast their arength, their helper and refuge, and oids delt not foglake them being in all their advertities, they never for for the Abel, Noah, Abraham, Isaac, Iacob, and the Prophets, Tobiah and lob, ottered forth thy prayles, in the troubled for rowes of their spirites, and pray. led the glozious power for thy des liverace, whether by life oz death. David, headenly Lozd, was trous bled and called byon thee, & thou didest deliuer him. Paule confes sed that the kingdome of heaven was not meate noz dzinke, cles thing, pleasure, and aboundance, but righteousnesse and peace, and no man could enter therein, ers cept through tribulations and persecutions,

of the Soule. perfecutions. D ( wate Jefus, foz that I have passed forth my wans dering dayes in contempt of thy most glozious maissie, living in the vanities of this life, despiting advertities, not obeying thy will and beauculy pleasure: grant that I may beliew the rest of my painful peregrinatio in leking af ter the premised reward of thine clect, that finally 3 may be inspired with a maruailous light of wifebome, and transformed into the libertic of the sonnes of God, wherein the hely foules are this ted to them, and conjoyned buto perpetuall felicitie, through 3es fus Chailf our redeimer, A men.

D 5 Here

Here followeth most deuent contemplations, shewing the true Image of felicities, manifesting, that all pompe, pride, and false prosperitie, shall be brought to nought, and banished out of the holie Citie.

Okastily and enlarge thy compassions towardes me: the glozie of thy kingdome is a going out, and comming in, to sandifie thy children, now and for every more: thou sweets kord of Hearth, the Sea, and all the compasse of the rounde worlde, therefore I confesse that thy blesses, nesses for every

Thou, (D righteous and glos ricus Father of heaven) by the testimonie of helpe Aungelles,

and

and firmaments art verked with Planettes in royall dignitie of severall degrees, mecung the Clementes to blowe increase bypon all living creatures, half with these excellent dignityes glozisted thy Church. Therestoze thou art blossed sozewers moze.

D heanenly Lozde, thou halt in the blod of thy sonnes everlating Testament, by the secrete power of his incarnation, dayed and sponged bype the moyst, deepe overslowing slouds of these daungerous miseries, thou hast breathed bypon mortal men the spirite of life, thou hast indued their soules with saving health, and immortall soundnesse, thou, thou hast encreased and made fruitfull barraine bubeleese. The name, D Lord, be blessed for suers more.

Thou

The Exercise Thou Lozd of glozy doft raise bp the fanctified bodyes of thy Saints in triumph of thy refurs rection, with inuiolable rewarde dost restore the old withered age to beautifull freshnesse, their health shall be continued in pers fect foundnette, their wayes thall flourish in pleasant, contems plation of paradice. Thy bleffed Saints (D father of heaven) shall favour and talt of flucte mercies and unspeakeale fauours, impassible from hunger, thirst, soz row, sicknesse, thall be fed with angels fode, thall be delivered from carnall necessitie of eas fing and dainking: the gloats ous power of spirituall refection, thall never be taken away from them. Thy name D Lozo, be blef sed for evermore.

In this mortall life the croos ked motions of the fleth overs presse my wretched soule, but

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in that glozicus day ofliberty, my soule shall in most excellent renosuation, match my body without defect, and accomplishe together one perfect immoztality. Thy name, D Lozd, bee blessed fozes uermoze.

Graunt, D heavenly Father, that my life may bee hid in Chailt with God, and that thou wilt not leave my foule in hell, to beholde corruption, that I may account all things in this life of no price or estimation, but hastily rife by, and through faith in Chailt Jesus by godly conucrfation, gaine thy kingdome. Thou (Dmercifull Lozd and father of heaven) half bleffed the nations of the earth, thou art an everlasting king, bes foze the foundations of the earth were layd, thou halt altended the heavens, and thundered in iu-Aice against sinners, thou halt in mercy appealed indignation as gainst

The Exercise
gainst thy Church, and builded
by saluation in the middle of the
earth. Thy name D Lozd, be
blessed soz cuermoze.

D Lozd for that in thy name and in thy word, all things were made both in heaven and in

earth, bee thou my heiper.

Like as thy holy servant Moses, D mercifull father, lifted by both hands and heart in contemplation, and prayed during the time of denotion, thy worthy Captaine Iosuah that excellent warriour, fought in all heroicall bertue against the Amalekites, the enemies of thy holy flocke of Israel: so grant mercifull Lozd, that my players both of thy mercies and cogitations of thy delives rance, may be lifted by against finne and Sathan, the encinies ofmy foule, that I may appears as a well pleating facrifice before thy presence, that thou D heas uenly

of the Soule. 63
uenly father mailt be my holie

belper.

Thy instice D Lozde, willeth me to trust in thæ, thy promise is to have mercie on all
them, that are sor their transgrestions penitent, and that thou
wilt no more remember my
sinnes and iniquities: when as
both heaven and earth shall passe
away, yet thy worde continueth sor ever: therefore most mercifull Lorde bee thou my helper.

From the deepest perilles of my soule with pitious teares I call upon the so, helpe, heare my so, rowful praiers. Dheavenly Lord, let my humble supplications pearce thy duine throne of glorie: thy goodnes hath brought me to the knowledge of mine insirmity, thy grace called mee from sinne into the right way, thou tookest me by the hand, and

diddest

The Exercise 64 diost preserve me, as thy holy ans gels take Lot and his wife by the handes, and lead them cut of that sinfull Sodome, so that they were nst destroyed. Heavenly Father, thy some Thailt toke mee by the right hand, and lead me out of the finful city of damnation, and mittigated my wzetched miseries. Therefoze Lozd God of heaven, take mercy bpon me, let not my grieuous iniquities fop the palfage of my devout soule, let my prayer ascend, be heard, and received in thy prefence, in washing and wiping them clean away. D Lord bee thou my helpe. If thou Lozd thouldest in extreame instice marke the great transgressions, which every day abundantly purfue mans life, grewing by moze wildly then vnsauery, and fruite: leffe wedes among god herbes, in the spring season, no eie can su staine the severity of thy sentence, and

65 of the Soule. and Charpenecte of thy instiudges ment. Therefore if I should pres fume in mine owne righteousnes I Chould infily beare the violent burthen of this thy iustice, except thou, D heavenly Lord, bee my

helper.

D mercifull Lozd, Jam as one swallowed by buder the furious rage of a fierce and overflowing inundation, finne outragiously chargeth my consciece, that I am bnder condemnation. But yet Lozo, thou like as a most louing mother, leadeth her yong child by the hand, causing him to keep the fairest and easiest path, and safe, ly conducteth him from falling: fo Lord lead mee with thy counsell, Arengthen my weakenesse in the perilous tourney of this my wans dzing life, leave me not butil thou entertaine me to glozy, foz others wife I perith: except thou, D Lozd be my helper, 3 am left bu-Der

der rigour of fearefull iustice, as a most vile and miserable wretch, except in the day of tribulation, I make thy gentlenesse and fauous rable mercy my assurance a persect resuge, because thy naturall propertie is to have mercy.

From thee as from the welfpring of grace floweth all mercy, thou half fent thy sonne to die for my redemption, for that thou diodest in thy bright eyes of fauourable compassion take mercy by-

on me.

D heavenly father, how sweete a pleasant have thy compassions bin extended, and derived with alcharitable affections towards mankind, wherein thy indice was satissed, a mercie sound out sozevermoze. Lozd have mercy byon, me.

Thymercies D Lozd toke rote a beginning from the mightines of thy incomprehensible godhead, and so through the love and as fection of the Soule. 67
fection thou beareds but o mankind, saluation was conveyed and
offered but all those which belieue in thy promises, to make me
and all mankinde partaker of so
excellent a benefit. D heavenly
Lord have mercy byon me.

Thy charitable compassion and affection, heavenly father, bins deth mee & al the fandified mems bers of the church, first in the law of nature engrauen in their harts, then by the law of Moses watten in table s, & confirmed by Chailt and his Apostles, boder the free preaching of thy gospel to depend bpon thæ. All which teacheth me and all mankind inwardly to fiele the comfort of conscience, that one member of the church shuld beare and undertake the burthen of ans other, by the example of thy sonne Chailes death and passion. Foz he that truely and busainedly los ueth thee, D merciful father, doth not fet his love and delight uppon

68 The Exercise

any worldly affection, but faftes neth his love and planteth his des lights in thee, for that thou half mercy bpon his holy delires. The sweetnesse of thy love, D sweete Lozd of heaven, hath enforced my flesh, and all other carnall desires to bee vanquilhed and dispersed, the wooldly affections which bline ded my soule are passed away, Thou art become the fostitude of my foule, and my perfection for co uermoze. Ther is nothing in this world that sufficeth mee, but that thou through thine owne affection and mercy doll ioine to my res quest, and yeld mee my reward. Lozd whosoener serveth thee es Chemeth not the tempozall promotions, and fading dignities of this life, to bee rewarded in them moze then in thee. Therfoze Lozd have mercy on me.

DLozd restoze frædem of consscience to me, let thy perfect loue make

of the Source make my minde frong, and foz cible to withstand the thrusting and thouldering of fin, in forgives ing wrongs done buto me, let the love of thy mercy breed and nous rish in my soule, mercy and long fuffering, daining away the coas rupt love of this vaine life. As the humility and calmnesse of my minde, is a certaine effectuall worke of charity derived fro faith the fountaine of thy grace: fo god Lozd in the humiliation of my soule, let thy charitable affection reward mee, that ioyfully 3 may arrine at the end of all my travel, as in perfect affuraunce, and free fealing oppe thy faluation in mee with immortall glorie. Therefore Dheavenly Lozd, take mercy be pon me. Sure truft of thy mercies D Lozo, hath understaged mee, that from the sweete milke of my mothers breffs, my affured truff bnder thy fafe deliverance and

protection

protection have refled spon thee, that thou D heavenly lord mightest have mercie byon me.

The thrifty and careful huwand, in hope of aboundant commodis ties, ploweth, soweth, reapeth and thresheth his come, overpaketh no leafon, refuleth no pain of toil some travaile, to enional things that his heart can oz may delire. Euen to, D heavenly Lorde, in hope and trust of thy eaerlasting glozie, not onely in my youth and middle age, but nowe in my olde age and gray haires, to the last ende of my life, under all worldly afflictions, as a true worthipper of thy name, in spirite and truth 3 doo ferue thee, for that thou half promised to have mercy up on me.

Gen 19

The wife of Lot for a featon without tergiversation or back slipping, travailed on her journey, but at length her heart lingred on the pleasures

71 orthe Soule.

pleasures of her owne countrey, loked backe, was turned into a piller of salte. Direct me Dheavenly Lozd in thy wayes, that without looking back I may passe forward in my journey, to attaine the joyful journey of thy kingdom. D Lozd have mercy byon me.

Dheauenly Lozd I so perfects ly know, that thou not onely doff allow a good beginning, but a pers fect continuance of thy favour bre to the end, therefore to manifelt by fignificant miltery, that perfes uerance is a most excellent benefit of thy grace, the Leuits were commaunded to offer to thee for a facrifice both the head and taile of the beatt: which instructeth the true Chaistian man, that those which professe to serve thee, must and ought to continue their obes dience buto the end, that thou in iust righteousnesse mailt in mercy spare them.

A

A most excellent prayer, designing almighty God, to sanctifie the heartes of Bishops, Preachers, Pastors, and Ministers of God, which in the true preaching of his word, offer saluation to his people, through Christ.

Mercifull Lozd, what iones doth my foule in this unpers feet world talt and delire, er cept only in the pure confession of thy name, and manifestation of thy truth. For whereas in matters of thy feruice, for true ace knowledging the worthip of thy name, thou half in plearcety and barrennes of thy Church, by the true preaching of thy word, out of the mouth of thy fon Charft, and his Apolites dispersed abroad thy holy scriptures, the plentifull glad tidings of faluation, far and wide ouer

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of the Soule. oner the face of the whole world: so hast thou punished the grosse corruption of finfull men, for their carelesse securitie and malitious cotempt therof, in neglecting and distrusting to enter into the p20s miled pleasures, of that fruitefuli land: flowing with milke and bo. ng. D mercifull Lozd make the holy word effectuall and fruitfull, lecretly preparing the minds, and inspiring the bearts of thy chosen people. For as thy power surpas feth the swiftnesse of the windes, so thou pourest pleasant Howers, watering the bineyard of the cho. fen Church, which bringeth forth most pleasant and delectable flous ers of glozy. Thou Lezd in Sion haff laid a corner frome, most elect and pretious, whosever believe ueth and buildeth byon the fame foundatio that never be athamed: for through the preaching of the word, hast thou magnified the Death

beath of thy some Thailf, and be clared & noble works which then of old time half done. The preact thers do boundle the curtaine and his miteries of thy letter. The boke which thy hand delivered to b prophet Ezechiel was closed and clasped, but the prophet opes ned it, and preached the secrets thereof abroad: The profounde knowledg of thy holye scriptures are beepe: who reacheth and far dometh the bottome thereof, er, cept thou, Lozd, in mercyfull kind, nes waterest the hearts of thy ho: ly ministers and through the infu sion of thy gratious spirite into their hearts, givelt them direction to thy fecrete will, and counfaile? Thy Preachers are like cloudes mounting in the ager, thy glozy and renowne is transported by them, as it were in a chariot, into all the coaffs of the world, for ga thering togither thy chose church,

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Thefine and make hum

huing, Joefgre and make hume ble fuite buto thee, to take mers cie bppon me. And also I humbly befeech thee, that through the immaculate life, and painefull passion, of thy welbeloued sonne Jesus Chatt, Imay feele come fort and confidence in thie, put ting footh a cleare and togfull toyce of thankelgining, for res cepuing and recovering mercie and forgivenese. Sind howe for euer I have either of frailtie, ige nogance, og malice, this day of fended thy most worthie Baies tie,my neighboz, ez my own cons faence, pet, mercifull 1020 conuset my beverstanding : let mee not multiplie sinne uppon sinne, and so make them infinite, and without number, but through the gracious gifts of inspiratio, make mee to have a true and unferned lense and feeling of my finnes, and by justice, least that through indus

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The Exercise inducation of heart, my paynes through the sorrow of my soule, become infinite and without end.

Another to the same effect.

Great art thou Lozd, and magnificent is thy power, yea, thy wildome is infinit. Thou halt in measure, number, and waight, ozozed, and determis ned all things. Thou did convey the power of thy maiestie into the foules of the fanctified and elect Saints: theu didlt byon the fruit full rote of faith, worke in them the riches of thy grace, thou violi ingraft the beaunth of humilitie in all their outward convertation, springing silling fro the peace able conscience of a glozious con Stancie, bnder the Sweet bosome of thy fecret countailes. Thou hear uenly

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of the Soule. uenly Lozd, of thy great mercie, seekest them that sought the not, and findest them which loked not for thee. Thou healest the griefes of those that were bruised in the perillous fall of A dam, bindeft up their wounds, and laiest the wholsome plaitter of thy bitter pattion, and Dyle of grace, to as many as are of a pure and cleane hart, and turne their faces to the brightnes of thy countenance. Therfoze, D Lozo, for the sinnes that I have committed this day, and time os uerpassed, mercifully graunt that I man forfake, loath, and detest them, and from henceforth go for wards, and be converted to thy heavenly will and pleasure. Creas ate in me, D Lozd, a cleane heart, and pure understanding to behold thee in the chaiftall clearenesse of thy heavenly a holy will, through the fountaine of thy holy Scrips tures. Let the cofortable alacritie of

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of conscience, and radiant brights neste of celestiall loves through peaceable beliverance of my foul, conduct mee to enerlasting tranquilitie, and true happinelle, as being dissolved from this mostalitie, I may everlastingly dwell. with thee. Let chastitie possesse mp soule, and beautifie all the outwarde members of my bodie. Let the holie Shoft the paincis pall cause, and effectuall wor ker of that vertue, inslame me in the desire of thee. Thou, D heavenly Father, in most bouns tifull and rich mercie, diddeff in the vayes of temptation inflame and kindle the conscience of hos lie Ioseph thy servaunt, in the rogitation of thy holy worde and commaundement, his miltrelle desiring with him bulawfull concupiscence, he preserved the undefiled chastitie of his bodie, hazarding himselfe under allwooldly

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worldly afflictions and dangers, did obey thy word, and performe thy will, the holy Gholf mouning his defires therein. Let my faith, D good Lozde, so brightly thine in, and before all my holy defires, that requiring thy comfoztable helpe, and rich giftes, the fruitfull sæde of all vertues may be fruite fullie watered and sowen in my heart, increating and growing bp through the painefull night water chings of my fonle, through teme perance and chaste living. Let thy holie spirit represse those wars dering occations, which alienate my minde, and obscure all spiris tuall graces; that thou in mercie maift build by a gracious mation of everlatting faluation in mee: grant thy holy angels may throgh peace & tranquilitie watch & fafely keepe and protect me, gall this far milie under all spirituall thankes givings, and that we may in # 2 reft.

reactulnes both of body and soule without subzing fantasies, vaine dreamies, slouthfull securitie, or any other valatoful libertie, or dangerous desire, passe forth this night in reactulnesse of bodie, and watchfulnesse of soule, without feare of sinne and Sathan, to thy everlasting honour and saluation, Amen.

Lozde, my estate, both bodie and soule, friendes and enemies, sicke oz whole. Duicken vs, Dheavenly Lozde, with thy comfoztable mercies, being altogisther without comfozt, being sad in sinne, make vs merrie with the ioy of thy countenaunce, we sitting in darkenesse, make vs se and behold the light of thy fathers lie savour, and bzight blessing, that thy peace and protection may be vpo vs, and with vs both now and evermore.

of the Soule. 101

D omnipotent Lozd, let me, and all those that are true and by right of hart, be ioyfull and thankfull in thee, D holie, blessed, and budicided Arinitie, the Father, the some, and the holy ghost, blesse, keepe, preserve, and direct mee, and this whole familie, with a quiet night, and a perfect ende,

now and evermore.

A most singular & fruitsul praier desiring & imploring the help of gods spirit, that the languishing conscience of a peni ent sumer, whether in aduersity, or prosperity, may be submitted to gods mercifull will, earnest, ly desiring the increase of faith that approching neere before his presence, his comandemets may the rather bee accomplished, wheras the presumption of wicked men, in the pride of their owne heart, are rejected, can neither inwardly feele the

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ornamet of saluatio, through heauenly inspiration, or thorow outward amendment of life, manifest & declare godlye conversation instructed thereto by the comfortable vse of Gods holy worde.

Mot merciful father, amog the fivet fauours and pleas fant ioges, which are in thy heavenly wisdome copzehended, increating manifold vertues in § foules of thy hourithing Saints, the most sweetest and best liked of by thee, is fanctified submission. The inice of that herbe is power, full, foffneth and lenifieth the bars raine and unfruitfull desire of the wicked world, through thy sonne Chailts death and passion. Talho: soever layeth this hearbe as a wholesome plaister to the soze of his sinnes, forthwith converteth himselfe to thee the only' phisicion

of the Soule. 103 of his soule, and becometh a meek folower, and a bolde letter fouth ofhis most holie wozde. Foz as neces must the barrain grounds become fruitleste where thy come fostable bright beames of grace pelde no warmth or confirming heate, to drie up the cold humours of wandering delightes which baced and nourish in our soules many diseases of sinne: so when thou ( D mercifull Father of heaven) dolf send forth thy mighs tie warme winde, melting the colde frozen Snowe, and harde congealed He of our finnes, the Conie Rockes of our inis quities, the flowing inundations efour corruptions, are dayed bp, and the Clementall humours dealwing bypon our groffe defore med complections melt in the breath of thy displeasures. Wercifull Lozd, when the comfoztable brightnesse, and warme beames

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of grace, thewe forth the heate of thy glorie: the fluggish sinner is stirred by with speedge quickes nesse, earnest desire, and hastie as rising with Leuie the customer, and followeth thee, D good Lozde, why thould not I submit my selfe to thy mercy, earnestly desiring, and implozing before thee, the fub. duing of my Konie hart: god lozd, make it knows and understands what spirituall encrease shoulds moze and moze restozo fertilitie. and plentifull abundance to the inward parts of my barren soule: whereas afozetime, the delectations of my heart were accu-Ronred with sensuall libertie and flethly pleasures, now through the submission of my understanding, doe take they onelye iog and delight, by communicating the actions of this lyfe, in the imitation of Chaift, thy onelie Sonne, and my Sautour, and through

of the Soule 105 through righteousnesse in him, founde forth his mightie power, for that hee is a God of power, and extolleth faluation, especiallie beholding the ruines of those stones, which fell from the hear uenly Citie Hierusalem, are restozed and renued', repayzing the first noble building. So ab though the secrets woozkes of thy holge handes, are hidden and conneyed from the light of my sleshlie eyes, yet knowest thou what earthly substaunce my cars nall bodie was framed of. Thou heavenlye Lozde, diddest first finde out the secrete conveys aunce of my Wothers wombe, long tyme befoze it was created. Thou diddelt through the inlight of thy mighttie Godheade, beholve the infirme and imperfect substaunce of my corruptible members, before they were fras med, fourmed, ionned togither,

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The Exercise 106 oz any fimilitude throwne theres in,02 any life given thereto: all these holie considerations move me to biderstand, that 3 am write ten from the beginning to the end in the boke of thy eternall know ledge. Why thould not I submit my selfe to thy holy will and dis uine pleasure: Why shoulde not 3 beerenewed and made a free Citizen, seeing I that be made lyke buto the? fixing 3 thall be holde thee, even as thou art, fee ing with thy maiesticall sight 3 neuer thall bee satisfied ? Why Mould not 3 through the Arength of thy gracious affiliaunce des fire to accomplish the immortall beatitude of thy holy Mankon wherein there is no necessitie, hunger, thirst, barrennesse, where no tyzing labours, noz troubles some woozkes thall overcharge me: but thanking and prayling thy excellent Maiectie for evermoze:

of the Soule. moze 20 mercifull Father of hear uen, the force and fortitude of this fubmission delive downe thy son, in fourme of his humanitie from the throne of the maiesticall dos mination, into the vale and bots tome of this earthly miserie, cons cequed without an, and brought forth in mercie from the wombe of a meeke virgin Marie, the wife of loseph, his mother, a most ero cellent prepared vestell of submis sion, singularly endewed with the fauour of eternall life, before the foundation of the world was laioe. Therfoze her soule did mage nifie thee, D Lozde, and her spirit Lu reiogced in the her Sautour, for that thou diddelt regarde the submission of thy handmayde, all generations from thences foozth, did call her blessed. Thy onely Sonne Chailt, D most mercifull father, lykewise fubmitted himselfe under the troubles

troublesome peregrination of this life, humbling hunselfe to the death of the Crosse, through ty: rannous perfecutio of the Jelves, in vidozious tryumph appealed the weath of thee his Father, agaynst sinne: although the back. flyding Jewes, with all ingratic tude, retyzed from that faluation, which they to efathers had lubmitted themselues buto, and nowe renewed, offered, and pers fourmed buto them in thy sonne Chaift. So also, D heavenly Father, through that excellent bertue of submission, great ace complishments have beene pers fourmed among thy holy faints, and chosen servants of thy king. dome. As through the prudent submission of Abigail, the furi-1. Reg, 25 ous intent of David was appeas led, purpoling to have flaine the whole houthold of her hulbad Na bal. Throgh a vertuous submissio Achab

of the Soule.

109

A chab pacified thy weath, so that 3. Reg. D mercifull Father, thou knows est that presumption on the contrary, through the blaffs of vaine glozy, alwayes is at defiaunce with true submission, combating together, do beat downe her heas uenly defire and ioyfull conteme Gen. plation. The minds of Adam and Eue aduauncing them selves as Gods, were corrupted, for know; ing the tree of good and enill, relisted thy will sviolated thy commaundements, and therefore in instice through their own default were cast out of Paradise. Nimrod after the floud, in paide and fatnelle of his owne foule, and contempt of thy judgementes, builded the Babell towae, purpos Gener fing the top thereof thoulo quers reach the throne of thy Maielly, that his prefumptuous glorie, and rouing fame might be bpon earth perpetuall. Wicked Haman in

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110 The Fxercise

the depenetie of his pride plotted and devised, how to entangle the people and fernauntes, was 6. through the judgement overtage ken in his owne imaginations, shame and confusion was his end. The prefumptuous blasphes mies of Senacherib king of Allie ria, puffed by against thy glozy, was subverted. Thou, Dheaven: ly Lozo, for thy inestimable vers tues towardes thy chosen flocke, buder all kinds of calamities, mas kest thy misticall power to shine foozth, daseling the proud countenance of thine enemies. The holy Angell through this power, within one nights space, slew of Senacheribs bott foure scoze and five thousand, hee him selfe was viscomfited in Chame, and Chost ly after in his owne countrey flaine of his owne sonnes. D mercifull Loed, make by to be hold Nabuchodonofor thing of Babell

Babell, being the picture of price. lifting by his heart, advanced his owne indignity, aboue and bes yond thy power and dignity, thos rough thy fierce indgements, bas nished from his kingly regency, and for the space of seaven yeares fedde bypon his bucertaine prouition of fultenaunce with the beattes of the field, and fowles of the agge, butill his inhumaine las uage nature, and induration of heart was lenified, he confessed all power and dominion issued and proceeded from thee, the mooner, prouoker, framer, and converter of mindes and hearts of finfull men. Why houlde not I most mercifull Father, consider that 3 am most vile and vaine: Why Chould I account of reckon that I have any power and abilitie to accomplishe any good and pers fect worke through my owne abilitie, seeing health, helpe, and

II2 The Exercise

and affiliance proceede from thy mercy leate, who hath made both heaven and earth, and all that therein is. Brant, D mercifull father, that I doe not glozy in my works, but submit my selfe to thy free mercy and favourable liberality, thou half bestowed the to my be and comfort without my defert: therefore I yeeld the honour

and glozy for evermore.

A most holy premeditation for every Christian subject to consider, for what godly end and holy purpose, the authority of Princes and Magistrats, was ordained and prouided, and not onely for the provident constitution of comon weates, but to safegard mankinde in due order, that one doe not in the malice of his heart, deuour another, being every one the creation of Gods owne handyworke.

Let

or the Soule.

Et me consider that politicke authozity is a divine power, instituted and ordained from God, that according to his commandementes, there should bee through civill discipline a safe pres feruation of countryes and coms men wealths, that for maintage ning and defending publique peace, his fanctified creatio should be preferued, and continuall pu nilhment threatned, enforced and executed against obstinate males factors. And the causes for which 1 D D doth freely licence magistrates to punish manslears, and fuch like transgressors, are these that follow.

First, that God will have his lawes, righteousnesse, and instice preferred, executed, and knowen by that rule of equity which hes prescribed to the people of Israell, under his civill Pagistrat Moyles his servant. As so, example, when

The Exercise when God punished their thous fand Israelites by the swoode, for falling away from the Lordes Exod. 32. commaundements, by worthips ping a golden calfe, the house of Leui were commaunded eres cutioners of his exploite. Also when God in his owne power punified the herefies, factions, Nomb. 16. and treasons of Corah, Dathan, and Abiram , he manifelted his wath against mutinous sinners in common wealths, for the earth opened, and swallowed them bo. by and soule to perpetuall destrus ction. God did restraine the cozs rupt inclination of the Israelites, by giving them civill ordinances and tempozall institutions, touch ing bendage, murder and wrongs full dealing among men, not that in this worke of observation they Chould be instiffed, but beideled in their valawfull delires, and re-

strained to due obedience. The

Lozd

of the Soule. Lozd likewife in his lawfull and ertraozdinary instice by godlye Phinees, staid & weath of his dis pleasure after that 24. thousand died in the plague: for that by the had of Phinees that godly priest, Nombers. punifyment of beath was executed bpon Zimri the sonne of Salu, prince of the family of the Simio nites, for lying with Cozbithe Midianitish woman, the daugh. ter of Zur, one of the Lozdes of Moabs daughters. In like regard for punishment of malefactors, and in preservation of common weales, to auert the Lozds wrath for the generall overthrow of common wealthes, Achan for theft was stoned, & burned with his whole family and cattell. All this the weth, the maruallous res gard that God did cast uppon hos ly Pzinces for preservation of common weales.

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Also authority was provided yd

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116 The Exercise

the wift and the briust, that where as the servantes of God acknowledged God to be righteous, so it is his will and pleasure, that both in minde and manners there bee one righteous consent, wholly a greeing with his righteousness.

Also publique tranquillitie is maintayned by Magistrats in des fence of Gods Church. Foz as Heretickes, Scilmatikes, and troublesom innouaters, rising up against the holy ozdinaunce of Bods lervice are repressed: so in publique common weales, trays terous conspiracies, fellonies, murthers, and fuch like practifes are through godly government and civil authozity quite taken as way, and vitterly roted out, that thereby both chailtian and civil for ciety is neither troubled noz disperfed, but conferued against all out

outrages.

And furthermoze, authozity is fent of God for terrour of wicked and ungodly malefactors, and in punishment of their notorious & horrible transgressions, as well for that god men may neither be swallowed up of the wicked, nor depraced in concertation through their example and custome of sin.

Lastly, authority is ordayned of God, for as in the foreknow, ledge of his mercy, hee framed man to his owne image and like nesse, so is it his merciful pleasure that men should bee preserved by authority buder due ordinaunce. As almighty God, according to his high and incomprehensible dignity, is to be honoured and not dishonoured, so will not hee, but that his owne most louing sonne Christ, being the consubstantiall and expresse Image of the father, should persourme civill subjection

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to Cefar, by paying tribute, and allo his righteous pleasure ao. uancing Pagistrates in their place and honour, commaunded that authority should bee conserued and established, as an inestimable ognament, first fashioned and constituted from out of his owne Image, in his fon Chaff, being in his bleffed life the brights nelle of his Fathers Divine gloge, so bee appointed authority in all the common wealthest of the Jewes, although the wicked Jewes for perfecuting and flaging Chailt the sonne of God, thos row the effulion of his innocent and fanctified blond, through ertostion and neglect, beake the couenant of the fathers: their happy estate of saluation, both for themselves, their posterity, and common wealth, through Bods iust iudgement, were confused, dispersed, and querthzowen, through

through perpetuall thame and incline

Thus may it plainely bee percepued, that Princes and Ikings are governed in their authoritie, from God, they rule in their and thozity binder God, their lawes, ordinances, and holy constitution ons are from God. Therefoze fæing the hearts of Princes are in the hands of Cod, and all their endeuours, civill policies, and os ther ordinaunces, depend bppon his mercy and providence, it is a most bounden duty appertayning to every severall subject, at all times and featons, to pany for the prosperous estate of godlye Princes, and all those that bee in authority bader them and through them preierued.

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HELL MOUBLESTED

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A most excellent prayer for the preservation of the Queenes Maiesty, and her authority.

Most mercifull God and beauenly father, loke down with thy favourable and well pleasing countenance bpon thy holy servaunt Duane Elizabech, Quiene of England, extend thy fatherly mercy, and rich prouidence towardes her, and as in the abundance of thy plentifull fauoz, thou half through her fruits full life watered thy Thurch with spirituall gifts of glozy, increasing and growing by through the cofostable and warme beames of thy grace, so thou half, D Lozd, through holy government gathes red a faithful congregation being her subjects, and thy people and chosen inheritaunce, members of that body whereof Thailt thy fon

is

of the Soule. I2I is the head. And as thou half made them perfectly to feele the iones of thy beauenly Jerusalem, furnithing in her and through her all the universall coastes of her honourable dominions, with the true and manifest profession of thy holy word, liberall artes, and civill discipline, so for the advances ment of thy holy ozdinaunces, and reformation of wicked mans ners, thou half bleded her with holy counfailes, and from time to time preserved her in victory as gainst the prive of her enemies. Therefoze, D mercifull Lozd, Still moze and moze, bleffe, preferue, and continue in her royall heart, thy mercifull graces of wildome, and pure biderstanding of thy heavenly will. Dheavenly Lord ofmercy, make her lubiedes ioyfull and merry in thy fauing health. Let those Papisticall 3. dolatoes, understand the pecsence of

of the Lozdes Arke to be in the inward partes of her buderstanding. And for that thy glory this neth in the campe of thy Israes lites, through her in the day of battaile, make those proud and prefumptuous Philitines in the terrour of thy waath, and trems bling of their ofone consciences fay, who thall deliner be out of the handes of this mightie God: Discouer most mighty God, foz the protection and comfort of thy Church, all treasons and traytes rous practiles, innouations, heres fies, scilmes, which in anie degræ rise by against her announted person, or disquiet the peaceable, and bnited government of this her joyfull Thurch, and princely common wealth. D heavenly father, fanctifie her noble victorious heart with fostitude and courage, against all forraine enemies, subuert their counsels, disperse their purpoles,

of the Soule. purposes, and being their peacts ses to naught. Guen so mercifull Lozd, caffthy merciful fauour by pon her long and prosperous daies, drive her enemies with res buke before her face, as in the dayes ofking Ezechiasthou didft confound the proud blasphemous attempts of Senacherib, that pres fumptuous Affirian King, in Deepnesse of his wicked blasphemies, diddelt disperse their deuises: preserve her throughout all the daies ofher life, with health, wealth, long life, and peace of conscience, As thy holy Prophet, intituling Kings and Ducenes, the Lordes annointed holy ones, to be nours fing fathers, and nourfing methers, so mercifully graunt, that long the may continue a holy mos ther a louing nourse among thy deare people, her natural subjects. Deauely lozd, continue her louing kindnes to this church of Englad and

The Exercise 124 and all other her dominions appertayning to the lame. So niol lifte and fosten the heartes of her subjects, in tellisying their duety and obedience, as well in continual calling bpon thy holy name, for preservation of her prosperous effate, and long daies bpon earth, as also that her deare and chosen people, committed to her charge, may happily bee prefirued and fafely continued, and prouident ly maintagned from the blouddie mouthes and benouring lawes of Turkes, Infidels, and miscreant idolatrous Papilles, and all other fecret whisperers, and paing conspiratours, lingring in their stays ned consciences for alteration of our estate and government. Confound them, D merciful Loed, by and through those great bleffings and rich mercies, which thou free ly and liberally half bellowed up. pen this thy rich inheritance, has uing

of the Soule. I25
uing long taked the pleakaunt
deives of thy most holy word, was
tering the vineyard of our soules,
so that thy kingdome may finally
flourithe through amendment of
our wicked conversations, producing and yelding south the fruits
of repentance, for the pure and
perfect accomplishment, and gathering together of thy glorious
telected number to eternal life,
through Jesus Christ thy deare
son our Lord and saviour Amen.

A most hearty prayer for the Lordes of her Maichies priuie counsell.

Operciful God and heavens ly father, as thou in fingular favour, and rich mercie to the Church in the fecret wifes dome, did provide and enterstains the holy fernaunt loseph, a noble counsellor and worthe Parallelor and worther the counsellor and wor

The Exercise

gistrate to governe thy people, so was hee with an bnderstanding heart perfectly instructed, that no power bypon earth was to bee compared to the mightines of the wonderfull and rich renowne. Foz although by his own brether ren he was fold a bondman in the light of men, bereft of father and mother, kindged and countrep, pet was he an inffrument of thy glory, and through the foreknow, ledge, prepared to instruct the Painces of Egypt, with learning and liberall knowledge: as also induced and furnished with holy and most excellent gifts of minde, did instruct these honourable Senators in all kinde of Philolophie for comfort of thy Church. D father of heaven, as thy holy feruat Ioseph by the mercifull finger of thy appointment, was advanced into the height of wiscome, power and authority, so he throughout at the

of the Patriarkes, and holy fas thers, being the first fruits of thy Church, but manifested mans milery through the fall of our first parents, recomforted and recons ciled their wandering doubtfull mindes buder one peace and buis ty, in the hope of the Mellias, through whose redemption and deliverance, thou diddelt enlarge and let at liberty thy elected bef fels prepared to faluation, for alio all they which were bnder the information of this noble counsels loz Ioseph, learned the true philo. fophy touching gnature of things and celestiall motions: as the mi fficall knowledge and fecrete understäding therof was ingrafted,

inspired, and through divine mos

tions, fettled in his holy heart, fo

he aboundantly instructed the no-

ble counsellours of Egypt therin.

of the Soule.

the coastes of Egypt, gloziouslie

speed faeth, not onely the bostrine

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D mercifull Father, poure down the like wisedome, knowledge, and understanding, upon our nos ble counsellours of England. Let the rich thowas of thy mercy, and bountifull fauozs, water their nos ble hearts, and increase their learned mindes, with continuall mes ditations of the holy worde. Wells them, mercifull father, in aboundant godlines, and earnest defire of aduatmeing thy glozy. Wake them rich in vertuous and godly life, for watching and cares full government of thy people: as not onely to controll finne and wickednelle, but moue and ftirre them by, that through holy endes nours and watchfull confultatis ons, they may bnite the hearts and minds of fubicas with peace and concord, both of the Thurch and common wealth. Let the cos uenaunt and promise which thou had made with Abraham, Ifaak, and

of the Soule. and Iacob, never depart from their righteous wayes. And for the roting out of all popilly Joolatry, and other superstitious bank ties, herefies, factions, innouation ons, which in any respect doe dis quiet the estate of thy Church and common wealth, make them profitable and Audious: replenith their noble hearts with honozable fidelity, both to Prince and countrey. Wercifull Lozd, as thou halt in secrete wisedome, chosen them speciall conservers of peace and concoed, so for the propagation of thy glozie, graunt them thy holie spirite of wisedome, and that they may be endewed with most excellent knowledge of thy will and pleasure in all things, as well for publishing of outward discipline and lawfull constitutions, as also that inferious through their civill policies and lawful punifyments, may bee carefully governed and berfus

The Exercise 130 vertuouslie profited in honest life and vertuous conversation. Let thy holy word bee a Lanterne to their fæte, and a light unto their pathes. D heavenly father, let thy commandements for the care of this common wealth, and fafegard of thy people, effectually take such deepe rote in their under-Canding heartes, as murthers, treasons, felonies, seditions, and confused hogrous, may bee chaftes ned and quite banished and des pulled fro this Realme our countrey of England. So bleffe them, that every severall obedient subied, through their worthy and renowned paudency, may quietlie and peaceably sleepe, under the græn flourishing vine of his own house, leading forth this their mis litat peregrination through profperousing, of their wines, childen, kindeed, affinity, and all of ther chaistian societies, in trans quillitie

of the Soule.

131
quillitie of conscience, to the homour and glozie of thy holy name,
through Jesus Christ my Sauis
our and redeemer. Amen.

A prayer for the Iudges of this Realme.

Righteous father, and merciful Lozd, as nothing moze prouoketh thy heavy wrath, or quite turneth away thy loue and affection from thy people, then mans careleffe fecurity, and ingratitude against thy lawes, and holy ordinaunces, for which great and manifelt contempt to thy Maiessie, the olve Israelites for toyning themselves to Baal Peor, were at the commandement of Moyses hanged up against the Num.25 Sunne by the Judges of Ilraell: So thou D Lozd Cod of heaven, through the righteous iudgement of thy weath, diddest execute

execute by holy inages, the fenerity of inflice against finfull people, for prefernation and buiting the common wealth of Israell. Thereby diddell manifelt for our instructions, that law and policie thould beare Iway against them, which through headlong trans grettion decline from thee and thy waies. For in the measure and ballance of true instice, godlie gouernment is maintagned, the vie of thy benefites the better know: en, and deeper confidered of by the nations of the world, in fearing & serving thy eternall mightineffe, incompachenfible power with brzight conscience. Wercifull father, for that light and per-Exod. 28. feation was twiffed with imbzo= rim thum bered worke, in the breakfplate of priesthoo, like the work of Ephod drawn in gold, blew filke, purple, fcarlet, and linnen, to their office

was knowne to be glozious ecre

cellent

of the Source cellent, being seperated, & distincts ed in apparell from the rest of the people: lo, oh heauely Father, haff thou isyned mercie and indgement to holy nations, for that they thould bnoer the power of inoges ment bee moned to dayly repens tance, and amedment of life, they Chould the dulier ferne thee. There foze, fazthat out of the mouth of Judges, mercie is offered to the godly, and condemnation threats ned to the bigodly, raile bp, D heavenly Father, for the bleffing of this Pation, and our Countrey of England, godly and righteous Judges, omanifelt the mercies, and threaten inflice and indgement agaynst the wicked. And for that mans will is fraile, and his affections coxcupt, let mercie, iudgement and iustice, depende and wholie agree with thy hear uenly will and holy word. Hoz as the custome of the olde Israelites was.

The Exercise 134 was to be judged by ten affiftants in buying, and felling their rights ofinheritance, plucked off their thme, and gaue it to their neighbour a foze witnesse in Israel: fo Naomi comming from Moab, folde the lande of her brother Elimelech, to Boos, resigned the right in the presence of the cloers, tok Ruth the Moabiteffe to wife, and indued her in the right and possession thereof, Kirring up the To main name of the deade uppon his inheritaunce. D mercifull Father, thou hast ozdayned, that through the rule of iustice, and is quall indgement, all doubts, controuerlyes, and malicious des bates, for tytles of landes and possessions, or anie other but lawfull commotion, betweene man and man, might through godlye Judges, and pure indges ment be controlled, decyded, and quite taken away: so thos

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taine equitie, concord & peace, iniudgement

rough their louing and humble commoderation, true love, and perfect charitie, may in all chailia focietyes bee mutually knit and concorned in the feare of thy holye name. God Loed, it is the fulness of thy large fauours, and liverall benefites towardes countries, and common wealths, that indgement and instice may knitte and conjoyne thy holie people, that one of them do not through extortion and violence, ouercharge, oz ouerthzowe an os ther. Omercifull Father, as it is thy heavenly will and pleas fure, being the advantcer, and coniogner of Countreyes, and common wealths, to prepare law and iustice, for government of countries & comonweales: so hast thou for advancemet of thy king. dome, ozdained, that in the mouth of holy indges, indgement should not be perverted, but dulie and trulie

truly executed, hast isyned thy Church and civill ordinances to gither, for which cause god Lord, bleffe and sandifie in wisedome and godly pollicie, the inwarde harts of thy Judges of England: that as Salomon equally and bp: rightly indged the controuerfie betweene f two women, through pandence fearched out the beritis of their dikozds, who naturally was mother to the child, so let the ballance of lawe e instice equally bee weighed, that renowns may thine in the harts of the hely Judges. Let spzightnesse neuer des part from their righteous waies. Direct and make plaine their innocent mindes, that the holy feruants may bee fingled and relaned, and wickednesse in rigour of instice through them punished. Then both Church and Commo wealth thall sourish, and bring forth aboundant fruites, of the mercifull

of the Sourc.

merciful fanours, and the engodly & corrupt leede of latan be quite roted out. Dh heavenly father, for by boubted preferring the co. uenant made to the Church and Common-wealthe, vouchsafe through thy accustomed clemen: cie, that for the propagation of thy Church, lawe and inffice may be mainteined & aduanced, fo then granting and giving glozious hos 1192, long and liberall benefites, peaceable tranquilitie, both to Church and Common wealth, through godly Judges, the prais les of thy belye name may bee magnified for ever, and ever.

A woorthie inuocation vpon God, manifesting, that in all the necessities of the church assured trust in God is the strongest wall and assuredst desence. 138

Lozd, for that I do affiredly trust to be thy childe a heire of thy kingdom: fois it required that I Chould know thee in all b works of thy hands, and chiefly believe thy eternall power, and al necessarie doctrine contained in thy holy Scriptures: But When 3 do call upon the for helpe and allistance, give me an bnoerstant ding heart, that my prayers may be lawfull and acceptable before thee. Wake mee to require both corporali and efernall rewarden, agraing to thy worde, and accor ding to thy promises. For what focuer is demaunded of thee, without faith, is sinne. So that, oh heavenly Father, faith is the groundworke of faluation, topon the fructifying increase thereof, all the whole building of thy Church doth rest and stay: for whatsoever thou liberally dost promise, and 3 through heartie prayer do require through

of the Soule. 139 through my confidence in thee, ercept thy liberalitie be readie, large and bountifull, my petitions bee not acceptable before thee: but when through faith, I call oppon thee, they shall be perfournted tos wards me: for heaven and earth thal first perith, rather then one ist of the wozde or promises thall be bomerformed. Therefore D most merciful father, grant that in eues rie innocation Eppon thy holy name, I may deeply confider, and throughly think who is God, who is almightie, and who is the creas toz of all things. Then to direct and Aregthen my praier through faith to the my God, to the the almighty conserver and creatoz of al things: through these my lawful requelts, emourning supplication ons, let me earneftly moue thy pos wers from the glozious throne of thy maiestie, through the some Their to take mercy apon me.

Theres

Therefore D Father of head uen, water my hard and barraine heart, with the flowing springs of lively faith: for wholoeverthrough faith observeth thy commaundes ments, is like a pleasaunt tre, growing by the fruitfull riners, which have a secrete operation to convert the nature thereof from drie barrainnesse to flourish like the greene grave in continuall moulture, like as the comfortable later raine, descending from head uen with many fruitfull induences, doe water the earth, before that through celestiall exhalations they be drawne by, and returned againe: fo thy graces increase fayth, make my foule peels fruit fulnette, to accomplish thy will in all things, before I can appeals for mercie. Hor as the wayes of the iust and buiust are knowne before thee: so thou allowest the wayes and Reppes of infimen: therefore

of the Soule. therfore thou mercifull Lord didff lay buto thy servaunt Moses, 3 Exodino know the by name. Thou diddelt lere. 1. knowe the Paophet Ieremie bes fore hee was begotten or borne. Thou violt bleffe him with grace, madest his dayes profitable, and prosperous. As thou dwest knowe the dayes of the godly and elect, appoynting them an inheritance: so through thy eternall promises for true approbation, they thall indure for evermore: but the dayes and times of Pypocrites are incostant, light and wavering with enery winde of temptation. And being without probation, they are bereft from the hope of eternall life : they are left bestitute of frucs tisping encrease with the fig tree, which Chailt cursed comming from Wethany, beinging foath leas ues without fruit. Surely the wicked ones of this life, are like the envious Mepheards of Abimelech,

THE EXCICLE

melech, Stopping op the fruitfull fountains of Lasc: they live in the dust of lin, thate the prosperous wayes of the gooly. DLozd increafe in my weetched foule, faith and obedience to thy holye will, and affured worde, that being resolute, whether in prosperitie, or advertitie, I may full perfourme thy statutes and ordinaunces, for that thou wilt not leave mee bus rewarded. As thy holy fernant Abraham, when without diffis dencie, 02 doubt, he offered by in facrifice his onely begotten sonne Isaac, was blessed in his perpes tuall generation: So let the fame fayth bee settled and roos ted in my Soule : as rightes ous Moyses, who beeing pos fested therewith, unvertooke thy heavenlye message to Pharaoh, Ling of Egypt, and entered the redde Sea, with all the hos he affemblie of thy people Ic rael.

of the Soule.

rael. Thou gauest him victorie in the day of battaile. Dhea uenlie Father, through fayth I doe beleeve in thee and thy mers cifull promifes, that although 3 being in this world, in the middle and deepe waters of temptatis on, in the companie of proude and wicked people, and in manye tribulations: as the bas nityes of this Worlde, pears cing and mooning mee: pers secutions terrifying mee, dels perations gaping byon mee, and vaine inticementes readie to strallowe me oppe, yet Lozd thou art my refuge, and defence, thouart my Rocke, planting a garryson of manifolde vertues for defence, to watche on high, that Sathan can neither unders mine me beneath, no; scale me as boue. So neither the waters of tribulation can devour my soule, divel

The Exercise 144 owelling on high open this rocke of faluation, no; no wind of temp tation, overthrowe me in the Day of repentance. And leeing the prouidence doeth enforme and thew me the way wherein 3 thall go, I will halten fozwarde, foz thou, Lord diost thew thy way to Moses, the chilozen of Israel, when Pharaoh and his host pursued them: pet bnable to hurt them, being confivent and bold in thy protection, they performed their boyage, for that the eyes of their minds earneftly were fattned byon thee, walked ftraight forward without Aumbling, were toyfull and true ofheart, they put they? willes to thy will, butill the hos nour a peagle of the noble works, by their passage through the red fea was let forth and wrought to the end of their iourney. Deanens ly Lord, as these thy holy Israes lites toyntly and mutually passed foath

or the soules

forth their iourney, thewing their peaceable hearts, and Christian consociation: so merciful Father, graunt that I may end my dayes and finish my life in the concord and unitie of thy Church, arriving the celestiall and eternal glory to come, where all thy Saints are alreadic seated in the sweete contemplation of thy ioyes.

A most deuout protesta-

Mercifull Lozd, I protest bestore that if now at this present thou wilt enlarge my soule from the captivitie of sin and condense natio, and alother offences which I have committed in thy sight, I will hereafter contemne the wretchednesse of miquitie, and alother worldly vanities. Is heavenly factor they will purge my conscience they thou wilt purge my conscience they thou will purge my conscience.

from bices quite bnto bertues, I will hereafter trulie obserue and love thy lawe, in hope to ob. taine through the encrease of fayth, lyfe everlasting, that most Sweetest blessednesse. Deauenlis Lozd, I doe pretest before thee. and offer up holie volves in thy presence, that if at this present, mage vanquishe all spirituall temptations, and malicious pace tiles of Sathan, I will hereafter overpasse my dayes in acceptable service, and rich vertues of perfourning thy will, and commaundements, reprelling loths fulnesse, gluttonie, and all other ryotous desirous of the slesh. DLogoe, if nowe thy glogious presence doe thine oppon the spirituall travagles of my soule, I shall bee fullye able to execute um vertuous intents in converfion from my finfull wayes, and entered with thy grace, made readie

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readie to recompence the yeares wherein I have luffered adverlitie, and milpent my fraile and weak daies in wadzing thoughts, lelvoe defires, and long living in the vaine cultome of finne. If thou mercifull Lozde doe comfort my boubtfull soule with the graces, and through the encrease and fruitfulnelle of faith, Chirre bp mamifold motions of the spirit, then thall my foule bee rauthed in the defire of thy kingdome. Then thall my befires burne with contemplative topes, and my meditations talk ful florer and burning in the feruour of thy glazie. Therfoze, Dmercifull Kather, touch my heart with the anger with mercies, that my foule may bee plentifull and fruitfull in a full per-Iwalion and free manifestation of my fayth. Like as thou, Loze, in mercie diddelitauch the womb of the holve ferucunt Sarai,

THE EXCICHE:

the wife of Abraham in her olde daies, contrary to mans expectation on, to the great comfort and hope of thy Church, did frudific & bzing foath her onely sonne Isaac, make me fruitfull in my foule, to believe thy power to be most mightie. Foz as the some Chailt is the natural Image of thy substance, not only in essence, but also in power, so doeth hee thine foozth in divine workes, through the glorie of his power, For as thy clear experfed Image both transfuse thy Sunne beames of eternall brightnesse as mong men, so thy holy scriptures are certaine, pure, and have one perfect agrament: and for that Mon dit Knamfelled, by dectrine, workes, and the gifts of thy holie spirite through them, they make thy elected fernaunts bolde, and without difficence, confesse this under the typannous by 2020s, and outragious pedfecutions of the world.

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woold. And that in the face of the highest estates, and greatest pains ces of the worlde. For as thy Sonne Chailt is the coeternall 3: mage of the the Father of light, with whom there is no variable. nelle: lo the Image of thy Sonns is transfused into thy substance. As the Sonne is a person di llinded from thee: so is he coels fentiall, and coeternall to thes the Father, and yet not separable from thee, flowing from thy fubstance. Therefore, Dheavenly Father, feeing that in the death of thy Some Chair, thou in omnie potent power half freed, and elected an acceptable number of fance tified members to walke in the large franches of thy militant inheritance: so in rewarde of their righteousnesse, and manifolde as flictions, thou doft finally crowne them in thy triumphant Dominion, with cuerlasting glozie. 19 3 Send

Send forth thy holy spirit, Dlozd, to regenerate, renue, and make freth the face of my foule, make it beautifull and conformable to thine owne Image, according to the same proportion, and glorie, buto which it was first created, that the barrennette of finfull lys ning haken offfrom my foule, it may be comforted in the felicity of god e charitable actions, through the abundat increase of my faith. And, D good load, feeing thy wood and will is unmoueable, let not my beart be moueable, bncoffant, wanering in the daungerous trauailes and trials of thy Church. Turne thy face, heavenly Lord, bed my wetched and wandzing estate of life: for as thou belightest in the works of thine own hands, fo 3 acknowledge almy indeuoes are iniquitie, but the work is mercy and forgivenesse, & thou art my inflice whereby I am made rightebus

of the Source

teous. Hoz befoze I talked & fruit of thy sonne Chaik his death and pallion, I wallowed under finne, was plunged bnder corruption, lived buder all burighteousnesse. Therfore, D merciful Lord, bleffe me with thy noble graces, that 3 may prayle and konour thee, my louing God: for fo long as I have any being bpon earth, I will not leane of to confesse my dayly sin, and lament my continuall ini quities: So thall my troppes be pleasaunt and acceptable in thy fight.

Another excellent protestation to God.

Lozd Jesu almightie and e uerlafting God, if theu dolf make me constant in fayth, hope, and charitable actions, and that thy speciall grace worke perfeuerance to the same, then thall my

19 4

my affections bee preferued from prive, anger, vaine glorie, enuis ous distaine, couctous desires, and all other offences contrarie to thy law and commanndements. D heavenly Lozde, feing that 3 live bnder thy heavenlye provis uidence, thou dwest in the eternall wisedome of thy Godhead, binderstand the secrete and deepe thoughts of mans heart: make my Soule obedient to all Canos nicall rules of thy holye Scrips ture, that I may trulie ferue thæ in the spirituall Commonwealth of thy Church. Let no blandihing false delights of this transitorie deceyuing life through battering temptation of the flesh, defraude my wavering minde, offende my feeble and weake conscience, 02 blind the watchfull des fires of my foule. I miferable, and wzetched finner, fozowing in my fins, in the confession of my owne conscience

of the Soule. 153 conscience, dayly and hourely do accuse my owne selse, worthilie pleading guiltinelle of conscience, least hogrible sentence of endlesse beath thy terrible judgement of condemnation, thy weath, difpleasure, and fcarefult anger, will most justly swallowe me bp. Therefore I wretched finner, being nowe in plight and health of bedie, with Arong recouerie in the powers of my foule, as mes mozie, and perfect understanding, thanke thæ, D heavenlye Father, as my bounden dutie requireth for the fame, in contempt and reprofe of the fleth, finne, and fas than tand doe anow and protest, that if through frailtie, temptation, or the deceytfull practifes of Sathan, or any other worldlye affliction, affayling or affauls ting my bodie, as lickenelle, fozrowe, pame, feeblenesse of bos die, or anie other perillous pe dinatit's

134 The Exercise clination of soule, through which my faluation is preindiced and hindered, of through lepsous herefies, mutinous leas, Arange unnouations, popular factions, contrary to the fayth, in which I was regenerate through my holie Baptisme, I ooe btterly des fie, renounce, disclaime, these flethly and noylome lufts, draining my foule to perpetuall perdition. Therefoze, heavenly Lozd, remous my finfull dispositions, which dull my heart, and lyke weights of leade, suppresse and keepe under the growing plants of Repentaunce. D mercifull Lozde, in mækenesse of minde, and humblenesse of heart, Jap: peale before thee, with the influence of thy grace lighten the powers of my bnderstanding. Let mee not fozget the ryches of thy goodnesse, thy patience, wong suffering, and mercie tos wards

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wardes mee. Pake mee to line honestly in my vocation, to the example of others. and die faithfullie in the bnitie and certainstie of the same fayth, which all the dayes of my lyfe J haus without doubting, or bncomstant wavering confessed, to the honour and glorie of thy name, through Jesus Christ my Lord, Sauiour, and onely Redemer Amen.

A most effectuall prayer to the former effect.

Obeauenly father, thy faints, and holy feruants did continually cast the eyes of their Soules bypon thy maiesticall love, which they aboundants lye bearest towardes mankinde, as not onelye for preservation, and knitting togither of all lysuing creations, but also thy wonders

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The exercise 150 wonderfull promoence, through which thy maruallous workes in our daily protection, affiftance, inspiration, redemption, 4 recocilias tion, are manifested, and in the deepe thoughts of my heart right ly considered of . As (heavenly Lozo) I have remembred the be= ginning of my life: so make mee perfectly mindfull of the daunger of death, and the generall reckos ning that I must relide buto thee. DLozde remember mee in mere cie, and though the blemishes of my Soule, through befourmed finnes greatly displease the : yet turne not thy bright countenance from mee. D king of heaven, be a merciful Judge at the dreads full houre of my death. And fee ing 3 appeale before thee for mercic, let not the rigozous fens tence of instice bee pronounced against mee. Thy mercie (D Lozde) exalteth thy indgements: when

of the Some. when we heartly cry unto thee, ialuation is freely offered to line full wretches. Wherefore I hums bly pray thee, Lord, to leason all the outward senses of my bodie, that my inward foule may bee made happie and righteous. Bod Lozd keepe my mouth from flanderous speaking, lying, falle wit neffe bearing, curling, fluearing, uncharitable chiding, dissolute laughing, or any other baine belights. Lozd make me regard all thy holy fanctifications, both of foule and bodie, that I may cast my delires bppon those things, that do most redound to thy greatelf glozy, and the most readiest crample of thy Thurch. Forthy honour is more highly advanced, in fauing one poze, miferable, and finfull creature through mercy, then bnder the rigour of thy Jw ttice, in condemnation of a thou, fand callawaies. For these desperate

Inc Exercise rate call-awaies in hell, cannot praise thy power, but with endlesse tormentes curse, waile, mourne, and lamentably deploze their miserable and endlesse es state. Alas, alas in what case then is the corrupt flesh, natural ly beed in concupifcence? what perfection may we expect therein of it selfe, moze then that wee should loke for at a scratching beiar, to being fooeth pleasant grapes. The estate of man may bery well bee compared to graffe, for so long as he through the grace occupieth the fecrets of his foule, in the workes of iust living, so long is hee fresh, lively, greene, and pleasaunt. But when Sathan the enemy of mankind, with the fithe oz fickle of finne beginnoth to howe at vs, then is the come hewen by by the rote, then is the pleasaunt graffe clipped with the Cheares of destruction, enticing

of the Source enticing man to fall from the obes dience due bnto thy maietty, and from that most facred governs ment, and lawes of eternall liver. ty, under which thy chosen church is comforted and strengthened with all power. D most mercifull Father, as my foule is made like thy glozious Image, touch: ing the spirituall quality therein contained: so mercifull Lozde, let it remaine as a member of thee, and of the sonne Chailt the head. For thou Lord art immor tall, invisible, and abidest in the fame power, as in the beginning. Thou art from everlasting, the peares neuer faile of fall away. And as the soule of thine elect possesse quiet and peaceable ims moztality, so are they coniogned thy louers and feruaunts, by inv moztall toy for evermore. A men.

Dh omnipotent and bleffed Trinity,

Trinity, the peace of God the facther, the sonne, and the holye Chost, blesse, kæpe, preserve, die red, and protect me, and graunt me a quiet rest of body and soule, and a perfect end at the houre of my death. Amen.

A most deuout contemplation, meete to bee sayd at all times, mouing a true Christian with earnest desire to loue & embrace the heavenly Father.

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Offsther eternall, seeing all men are in darknesse and hogrour of death, plunged in perpetuall perdition, except thou diddest through the light and compost of thy holy spirite, manifest them in the sight of thy counternance to lius before thee for every more, they could not be numbred with the renmant of thy chosen Israell. For as thy gracious spirite,

rite, is an advocat to the afflicted, teacheth the ignozant, comforteth the weake and feeble conscience, worketh faith, quickneth and res generateth a new operation in mans foule, reformeth the bivers Kanding, affections, and will, and thineth in glozy and brightnes be pon none; except those which are bestels of election, ozdained in thy knowledge through thy sonne Chailt by faith, hope, charity, and other most excellent giftes and workes, ferning within thine house and holy fanduary: so thou with fruitefull bleffing, voeff hold thy holie hand oner them. And as there is none faithfull and just, perfourning his bounden ducty and obedience, except in louing zeale and continuall diligence, he doe manifest the workes of his conversation to thy glozy: so if hee otherwaies bee corrupted with the world, he cannot feelethe es State

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state and assurance of his faluation. For as thy benefites being entertayned and lodged in the beepe fecretes of mans heart, fo he is through gooly lining, borne into a new brightnesse, in perfect reconcilement with thee, for through the peace which he hath in thee, he enioyeth perfect affus rance.

Efay 6c. John 4 Christ preaching to the woman of Samaria expressed, that the faluation of the Church vas magniied neither pon the or in Icrualem,but hat in fprite & truth

Therefore thy holy Prophet cried bypon Jerusalem to bee clothed in brightnesse and beauty. For that as light appeared and os nerspeed them, so thy glozie did rife bp, was ripened, made them perfect, and most excellent before thee: when thou mercifull Lozd, diddeft thine byon them in peace, they from death and mifery, walked in light, with inward kindnes nountaine, sburning love served thee. The kings of the nations the wed them felues in the gladnes of thy cour failes, when from Darkenelle to ioyfull

ionfull light thou diddest summon the father them. They appeared before thee: should be the gates of thy landuary were worthipcontinually closed and barred by, but thy sonne Thaiff banke them open, and they shall never be thut againe. The riches of the Gentiles were gathered together, and brought before thee. They were assonied and fell dolune before thy countenance. At length being railed bp, and reftozed from their captinities, they perfectly beheld thee, thining in beauty and glozy. Then also the multitude of the Ides, Altrength of the leas were in rendzing praise to thy name, converted buto the. Deauenly fas ther, receive me buder thy mercifull protection, that with inward contemplation of foule, 3 may behold thee. And although 3 am as one of thy most finfuli feruaunts, yet if throgh thy mercy I be lively touched in the fæling of my lins,

DOE

1 THE LACTCHE

doe through faith and repentance approach face to face, beholding the in fighes and defire, lingring to be transformed into the likenes of thy glozy. And although now 3 amin the bondage of my finnes, yet when the fulnette of time in the day of my calling draweth on, releeve and comfort me with thy fauour & mercy. Deauenly Loed, as thou through the execution of bengeance, doest permit the ence mies of thy Thurch to exercise thy chosen inheritance for thy greater glozy, so thou finally through the rod of thy displeasure, does tharps ly reproue and suerthacks them, and in free deliverance of thy chos fen, voest reserve a remnaunt of holy ones to thy owne felfe. D heavenly father, what am I here bppon earth but a Araunger, shaken a tolled under earthly moz tality: And as oftentimes the splendent iones of thy mercies, are

of the Dome.

are ofterly darkened bypon the face of my wzetched soule, so thou doest not offerly depzive nice of thy mercies, but through repensance I breake the fetters of sin, whereby thou doest lose me freely in the death of thy some Christ.

An other contemplation to the same effect,

full Lord, I am here as a traveller sent into a farre countrey, wandring in sighs and soprowfull mournings sor these my Grange daies, and long exist times. And sor that the darke cloudes of sinne, have stopped the bright shining sunne of thy savor and grace, I cannot attain the knowledge of thy mercies or indigements, butil these thicke hapours of my natural affections be dispersed, then am I assured to

be reconciled to the comfostable ioges, in remillion of the trans grellions that 3 have committed against thee. As thou heavenly Lozo, haft chosen me a binepard preferned and tilled to the ble and benefite of thy Thurch, so in the chosing and increasing thereof, thou half vouchfafed to make a covenant of grace, and everlatt ing faluation with mee, through which I fixle thy immurable be nefites bellowed uppor mee, has uing placed within my conscience faith and obedience, so without thou hast furnished me in all god workes. D heavenly Father, m possession is more precious to thee then the vineyard of my soule. Thou haft planted and watered it, and pauned the finerfluous lop thereof: underpopt and mannu red it in p profitable fervice of thy Church, cherithing, preferuing, enabling it against all persecutios and

and worldly calamities. As theu haff given a prerogative above al ther faculties, what thous be best beliening to my foule, fo is it my function to follow thy will, as a most certaine rule of my duety. That is, being thy fon, I Chould be led by thy spirit. Foz as the spirit of my tleff defileth al holy mos tions in mee, so thy holie spirite through most pleasing worker of righteouties, both regenerat me into a new man: for through faith I am reconciled unto thy throne of grace, and before thee mads righteous, yet without faith it is impossible to please thee, a whatlocuer is not of faith is linne. Therefore, D Lozd, finishe and make an end of all thefe weetched mileries, suppresse all feares and doubts, take away all Chumbling blockes, that any way may hinder the direct path of my faluatis on. Wake mee able, D Lozde,

to weeftle against all daungerous diffidences in the transitory skir. mithes of this life. And although heavenly Low, the hugenette of worldy troubles a piercing perfecitions, doe at the first bunt a male and terrifie me, that through the occasion thereof I do still side away from thee, pet for that thy holy name is a most strog towe. to which the just man shall flie and be faued : Weavenly Father, as 3 doe waite for the speedy aps proaching of thy some Christ, so Tooe submit my selfe to the fulnelle of his redemption for mee. For as eternall glory is the finall end of redeeming mankinde, fo all other benefites of thy Church, are appointed and confectated to that fernice. Therefore make me deepely to confider thy great and fearefull inducments, which ac rozding to the theetnings against time, both refemble thy beame displeas

of the Soule. 160 difpleature in a daie of weath, and forrow, a vaie of milt and varkes neffe, and a dais of mourning and beaute lamentation: for thou, D Lozd, wilt fivifily come open the whole world, in condemnation for buthankfulnes, and contempt of thy manifold mercies: so that when the some of man shall ape proach in power, and all thy holy Angels with him, litting bpon the white throne of Paiellie, gathes ring together all the nations of the earth, then in the breath of thy nostrels the earth shall flie away and be dispersed, then the boke of life shall be opened, and the boks of consciences thall be judged according to their workes, by those things that are therein written, then thy bleding thineth over the righteous as freely faued through thy some Chaist, received by faith into thy fauour: for their righter ous convertation, power, and life euers

170 The Exercise everlasting, shall ou

everlatting, thall overthadely them. Therfore D mercifull Sa. mour, as these most comfortable witnestes doe firre op in my bull foule, a true and lively faith, and thy feare, to both this day of mercy towardes me, moue my mind with continuall repentance, and to live godly & holy in the workes of my convertation. And as the most rightcous commandements require my obedient service tos ward thy diaine majeffy fo make me inwardly feele, and with remode of conscience take my nes gligent flackneffe, and baine fecus rity, fo firring me by moze and moze. Fashion my scule to yeelde to thy service of invocation an acceptable facrifice. Be mosued, heavenly Lozo, with kindnes and compation to pitty me, which of therwise through thy rightcous execution of vengeance otterlie mould perith. D Lood, ful of commiseration

of the Soule. miferation behold me through my repentance. And feeing forgives nes of finnes was preached to all nations in thy name, to D mercis full lozd, who focuer believeth and embraceth this benefite of faluatio on, offered in the death of thy fon Chailt, which is thy most excellent grace, brightly appearing to all those wayfairing travellers in this world which renounce all bugodly and folish befires, and soe endenour to line soberly and righteoully in this present world, riting by, may through thy mercy and godneffe more and more bee profitable in the faluation of the Church, through Jesus Chaile our redamer and fautour Amen. A most worthy consideratio for every privat housholder or pubheke magistrat, of what degree or cal ing soeuer hete, mouing them to have respect for the due instruction and well governing their

their housholdes, families, townes, cities, or common wealths, according to the holy rules of Religion.

D'Aul the Aposse of God, doth baicflie compachend all the principall and special offices and ducties of a Chailtian house, holder towards his families, bus der these worde: Using by your childzen in discipline, and doctrine of the Lozd. Education compres hendeth all the offices of nouriths ment, as meat, Dainke, clothing, and all other ontward necessas ries. Discipline or christian instiz fution of manners, is a continus all blage or daily practife in the rules of religion, through which the whois houthold or city, being fo trimmed by in bertue and god: linelle, as learning the preceptes of Gods will, and the threatnings of his instice, moving them to the example

of the Soule. 173
erample of god living, daily keeping them in also bnder the law
of God, from the wicked pleas
fixes offin, thall more and more
grow uppe in Gods graces, as
pleasant a swate vines under the
sandified wals of his sandwary.

Also it is necessarie, that in eues ry prinat houshold, or every senes rall congregation ortowne, the heavenlie law of God be sowed and founded in the hearts of the people, through the skilfull ability of a godlie Minister: so that the people knowing God, and in eues ry their fenerall bocations and workes, calling oppon his holis name fructifying and thining forth in godlie conversation, and their foules, drawing from the pure doctrine of the Gospel, a contimual exercise, and bluall prastife, they hall stand full assured of his promifes. Christian Pagistrates flight of special duety to God by

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dept

The Exercise 174

odly poerty ought be pro. ded tor all times. ot at one ne to be danda. otherrime mifera-

Deeps contemplation, beholde his great and mercifull fanours, and benefites of prosperity bestowed bppon their fenerall townes and cities, regarding the rather the great plenty of pooze subjectes as mong them, carefully confidering that they be wel prouded for both e diffresse. in sichenes and health, that accoze ding to Christianlike ability, they be fufficiently refreshed and sus frained, with meate, dainke, fis ring, warme housing, lodging, and other necessaries, which mas ny Chaistian members of the is a most Church, through the hardnes of mens harts are greatly diffressed of. Also as wel hospolders in their prinat families, as magifirats in rities, bogroughes, 4 towns, ought paincipally in their governments and charge committed buto the, to be watchful over their people, g they bee conservers of publique peace, doe line under the unity of bodrine and tranquility of the

ch wifeme in fu. riour mafrares rogh heang controrfies with it affecti-1, deeply fearch e consci-

of the Soule. 175 Church, hewing hull obedience ences of and reverece to their betters and superiors, that every man in his suborners fenerall calling, circumfpedly doc kæpe under outward offences, as murther, theft, adultery, daunkennes, wicked and Joolatrous herefics, factions, mutinous contentions, repining at the prosperis of their betters, and horribly black pheming the name of God, and all other fecrete quarrels, and pos pular affeblies, that any way des rogate Gods glozy, or hinder the mutuall love of faithfull focieties. These excellet ornaments of chris Cian government being advaced and maintained, the pure word of God, and the true doctrine of the Thurch, shall thine forth. For this cause, for no other, the almighty God communicateth & bestow= eth the fociety of his holy name to houtholders a magistrats, saying I have faid yee are Gods among the fons of men.

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A most denout prayer, most meete to bee vsed by euerie Christian Magistrat or housholder, or any other member of the Church.

Almightie God, father of our Loed Jesus Cheiff, redeemer of the whole world, the fanctifier of mankind, as thou art full of grace & mercy to fraile finners, so thy patience is great, thy godnelle rich, thy lufferance gracious, long staying thy felfe in beholding the convertion of wilful men from their wicked waies. D heavenly Father, take mercie boon this family, or this congres gation, make be that can doe no other thing but worke our owne perdition, at this present, by exalting thy mercies, and prayling thy righteousnesse, through the as boundance of thy graces, worke our

of the Soule. 177 our faluation. Shew byon vs thy penitent finners, thy truth and iustice, and make our childzens children dearely beloued of thee, as in keeping thy covenants, and thinking oppon thy commaundes ments to doe them for evermore. Haue mercie uppon the whole company and congregation of thine elect, keepe our heartes and hands undefiled from thedding innocent bloud, rapine, robberie, og any other bulawfull pollution. Circumcife our mouths, Dheas neuly father, with fanctification, thelving the milticall confunction of the heart and the mouth, the one to otter the thoughts of the other, that both in speaking and thinking, mutuall duety may bee perfourmed both to thy Maiestie and our beetheren. Læpe our eies and fæing as precious pearls, beholding thy most excellent creations, with magnifying eppayting tim

The exercise 178 thy most holy name, that through the concupiscence of the heart, oz wandzing vanities of this life, we be not fegregated from thee, and thy holy lawes. D mercifull Father, for that faith cometh by heas ring, and hearing thy most facred wood make my ears and hearing fruitfull to entertaine thy effectual wil, pleasure in al things, aas a fwift mellenger, deliver to my bus derstanding & will, a free iustification of thy grace. Foz as the cares are the entrance and postals flops ping bp, & barring & iniquities of the dely, fro the rauithing defires of conscience: so least any way sin Chould prevaile, to impourrish or ttterly dellroy my mæke & lowly heart, my eyes have repelled an in the power of thy spirit, through which I find my conscience clens fed against all infidelitie, a hurtful temptations: for thou, mercifull Lozd, being inwardly retayned through

of the Soule. 179 through holy life, a gooly professio I cannot but openly & rightly acknowledge through true & lincers doctrin, without conceining this holines, no man may fee thy couns tenance, oz maintaine peace and quietnes in his own foule. For as thy deals dropping from the heauens, bee fatten a make the earth fruitfull: fo through like effect, thy wood of life, which I behold in the cies of faith, to make fruitfull my foule, that I am loyfully delivered fro transgressió. Declerue, Dlozd, the mind and memozie, abling the powers thereof to be mightie in Arength, and perfect in delire, acs knowledging thee to bee an als mightie God in all things. And feeing, Dheauenly father, that an suill conscience is the judge of the minde, manifelting, accusing, and condenining all our offences, wickedly comitted against thy hos nozable mercies: so least y hozrible beration

The Exercise 180 beration of foule to follow bypon our transgression by immutable degræs ouercharging me in mercy. D Lozd be fauourable to bs linners, diffressed in conscience. Net the knowledge of thy commandemeuts moze & moze purge vs from the condemnation thereof. Preserve us, that at no time we co violat thy righteous fawes s holy pleasures. Wake us powerfull and confident to call bpon thee. Let not the blindnesse of cur harts and grome He of our biders Anding, condemne bs in our elun guiltines. Therefore, D mercifull Father, in free remission of sinnes entertains our supplications in thy presence: let thy helpe and dis uine protection, inhabite and pol felle our consciences, that all our words and works may bee in the knowledge of god a perfect vers tue, well pleasing in thy sight, and therby enion mitigation & deliue rance

Jefus Chaist our redeemer, Amé.

D Lozd let thy bleffings which Pfal. 120 the prophet David speaketh of, be thefued buto them, and their childzens chilozen, which feare thy

glozious power.

Lozd thou half prepared for medicate thy chilozen and houshold elected with god by the a feate, shonozable place in thefe of fulnelle and perfection in hear holy mouen; so let thy kingdome, which ruleth ouer all, be haftened for the full accomplishment of our toyes. Let the inward love of my heart, breake forth in thy prayles. Let bs report unto thee that littelf on high byon the throne, as unto the lambe which opened the booke with feauen feales, and the foure and twenty elders with the bright tryumphant focyetie of Saintes fing and fay, worthy is the lambe that was killed. Hee recepued power, riches, wisdome, strength, bonour,

Clever,

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A poc.II

honour, glozie, and blessing to himselfe, soz hee revived againe and liveth soz evermoze.

As all the hoaftes of heavenly spirits, give to thee D Lord, adoration, magnificence, praise: so thy chosen Israelits are to do thy pleas fure in al holy thingsherein earth: therefoze all thy creations and works of thy hads, are to be mage mified, and wel spoken of in every place of thy sominion, both in heas usn aboue, & in the earth beneath As thy Angell. D heavenly father, divide those cruel tirannical Egyptians fro & holf of thy cholen Iraclites wa preferring power, fo let thy power and imperiall bo. minion extend a faming health to bs thy chosen and sandified bel fels at this present, that thy glos rie may thine out, and thy eternall Maiestie be honoured, and prayled everlakingly in all places o thy comminions.

Exod. 4

lam , 24

of the Soule. 183

As thy holy angel, D Lozd, fent bnto Balaam, warned him of the pollution and corrupt purpose of Balaac, and the Lozds of Boab, which purposed to furnish their wicked intents with tepting the: fo his eyes being thut, & his heart scaled, neither felt thy furie noz displesione, butil his charge, which he bndertoke, was renued. Thou (beauenly father) diddest reveals thy excellent knowledge, to record the consciences of thy owne elected mellengers, that lin, maledics tion, and thy weath taken away, there fucceedeth righteousnes, sals uation, and cuerlasting life:especis ally bigodlines, effethly defires being renounced, eur ignozace is turned to knowledge, our dulnes to quickenesse, our weaknesse to Aregth, in & time of temptation, 02 the day of visitation, when thou, mercifull Lozd, in the state of our vocation dwell lang e charge of thy

thy spirituall blessings and business, to bee faithfully performed by vs, thy holy Angell never departeth from vs.

Mercifull Lozde, as thou didft minufter buto Elias in the wil: dernesse, and he was by a Rauen through thy eternall providence, nourished and fedde : so heavens lye Lozde, buder the miserable captimitie of thy Churche, feede and nourith my foule in the coms fort of thy mercyes with trueth of thy helye worde, and make me able in these forrewful and mour ning tymes to minister buto the necessityes of the Saintes. Let not the daungers and tribus lations of this lyfe, withdraine mee from the sweete loves of thy mercpes.

D mercifull Lowe, so great and manifolds are thy mercycs in all publique afflictions, and worldly calamityes, that contra-

of the Soule. 185 rie to the expectation of moztall men, thou doeff regard, and cares fully epzouide for thy Church: fo that wicked men can attempt no further then is the appoint. ment of thy determinate counfailes. D heavenly Lozde, vio not thy ministring Aungell cars ryethy holye Prophete Abacuc by the happe of the heade, from Jurie to Babylon, to minister fultenaunce to thy holye Saint and feruaunt Daniel, beeing in the Lyons Denne: Dheaven. lye Lozde, let the same heavens lye Spirite bee fent footh under all perfecutions, miseryes, calas mityes, and necessityes of this lyfe, to ferme in all our vies, and necellityes, both bedge and foule, that through thy heavens lye providence, wee may certainize affure our felues to bee fuccoured and nourished through thy fatherly care and protection,

that

Clever,

that certainely wee may owners thand that we are thy wel belos ned children, naturall and pers fect heires of caluation, buto whome the inheritance of thy

kingdome appertaineth.

Make mee able and willing molt mercifull father, to wastle against all the vaine inticements of the world, foundly heale my conscience with the pretious Walmes of the mercie. Let not the venomed infections of Sas than hart me, as thou didelt pres serve thy holy servant Ioseph, from being miscarried with the beautie of his honourable mis tris, as a true and inft fernant res tained into the house and familie ofhis Lozd and maister Pharach become faithfull in hope to be rewarded in the highest degree of promotion, faithfully ferned him, that although hee was wrong. fully

of the Soule. 187 fully accused, bered, and impair foned, pet he continually truffed in thy mercie. De was in confcie ence persivaded that all those advertities were mellengers for his greater knowledge and bets ter intruction in thy will and pleasure. Therefore mercifull father grant mee the like conscience and knowledge, as well to performe thy divine will and pleasure, as also with faithfull and constant heart establish mes against all temptations of this world nowe and evermore.

Correct and humble mee D heavenly father, that I bee not condemned with the wicked world, for as I am like an untamed Calfe, so thou doest subdue mee: because thou lovest mee thou dost correct mee, because thou dost trie me, thou didest as slict me, like as thy holy servant lob

fal. 1 18

188 The Exercise

Gen. 22,

Iob, with manie outwarde afflications of the body was proned. But his foule kept cleane and with out blemish: as thou didst prone thy faythfull servant, Abraham, in the oblation of his sonne Isaac, he was found constant faithfull, and inst. D Lorde, when thou hast tryed mee, let the Meditations and intentions of my heart be acceptable before thee.

D Lozde prove me within, and without, although through frailtie I have wandred and gone altray from thee, yet through the grace I have found the readye way to passe on my ioyfull iourney, and readie passage: heale my wounded conscience, that I may obtaine remission of sinnes, and through Christ, restore to me the gift of thy grace, that onely byon thy helpe and protection I may all the dayes of my life cast open the all my whole care.

1

of the Soule,

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D mercifull Lord thou know. est our bowne sitting, and uppy fing: and whether we lit og frand, rise or fal, whether it be in world lye trauayles, or peaceable reff, thou art our God and Saujour, for that thou knowest and consis derest all things, better then we our selves, whose nature is frayle, whose condition is mises rable, tuhose dayes are vanitie, lyke imoake, lyke dust, lyke a fas ding flower, like the swifte Ar. rowe dividing the arge, and foosthwith as though it had nes uer beene, thutteth againe. D; lyke a huge Shippe separating the furging wanes, yetpresents lye runne togither, las though it had never beene there. Da as a straunger for a night frequenting his Inne, departeth away as though hee had never come. Therefore, Dheavenly Father, ive have nothing to stay uppon

in this life, but our fure confidence is in thee. Confidenthe bait thenels of our earthly natures, whileste thou with the staffe of thy mercies understay us thy weake and feeble creatures, were utterly perish. But D heavenly Lozd, if thou strengthen us, in the amendment of our lives in this world, we shal be assured of eternals salvation in thy kingdome.

Let the godly housholder with his familie about him pray e-

uery day as followeth.

Moly family being in faling of conscience through hope grafted in the assurance of thy mercies at this present, desirous to bee reconciled to netwnesse of life, and beginning perfect questione to the techniques all thy sacred pleasures and righteous commandements, thirsteth after thee, as to be known in buderstan, ding

dingand partifing al thy spiritual bertues and heavenly graces, craueth thy continuall beipe, so that our works thining out in the glorie, thy kingbome through the death of thy sonne Chailt may be exalted, and our loges in thee replenished. Represse Dheavenly father, the arrogance and pride of oungearts before thee: Lord gine vs humilitic of soule, modestie of spirit, make be readie to forgius and pardon offences, whether in word or brede done and commits ted against vs. Pepare our harts and frame our mindes, to become Audious to des god buto al men, although being our enemies, oz having any wayes offended bs through their ungodly living. Bet let our profitable behaniour and chzicianlike beneficence thine before thre and them, that in vertue and good examples they may bee ashamed of their owne naughtie wares

I he exercise 136 wayes, leaning off to speake cuil, may in their owne convertion to thy eternal maiestie, bee drawen forward to all true godlines, D mercifull father, let this dignitie unto which were are now called being thy adopted, mocue bs to decome decirous of hearing thy holy word, & preferring the same as a fettled grace in the fecret clos fet of our cosciences, to bring forth profitable service before the so y tranquilitie andpeaceable Defence both in the holy fellowship and al other humane focieties may bew tifie the doctrine of the church by which al other profitable arts and disciplines may flourish, spreade footh, bee learned, to the glozie of thy holy name. D mercifull father grant this for thy deere sonne Jefus Chaift his fake, Amen.

D father of heaven, God of al mercie, grant to this houthold thy hundle fervants, the divers gifts

of the Soule. 193 of thy spirite to bee dispersed and spread in the deepenette of theyr bnderstanding, that through the same thy glozious, excellent, and aboundant mercies may garnish, blede, and unite the several minus of vs thy humble feruaunts, to be coniogned, and knit, in the bnion of thy Church, thy sonne Thailf being & chiefe comer Cone, as opon thy whole building up of holy Sion is lette forth & manifelted. D merciful, father doo not in thy weath and furie for the hugeneffs of our transgressions, seperate vs from not being builded by with in thy houthold, or from not being within the societies of thy holy Saints, Angels & men. As thou most mercifull, bost many times, through the exercise of our faith, approue bs thy weake creatures, whither we be in thy promifes or no, so thou dost not stay be from the swift course of our saluation, when 盐

194 The Exercise when wee trust in thee, but being tryed and founde perfect in the Furnace of temptation, the moze speedilye our consciences are setteled, and our Soules fwiftlie conveyed to thy flowing mercyes. Thy feruaunt Abraham, having in speciall charge from thee to flay his onely bes gotten sonne Isaac, in tryall of his fayth, was not founds flacke, but readye to perfourme it: there. fore, D mercifull Lorde, thy premile refted in his feede, foz the gathering together the outcalts of Juda, and the dispersed Israel, for evermore; so also the fayth of the woman of Syzophenicia, was approoued. Thy faythfull servaunts, Iob, Ioseph, David and Marie, and others the hos lye Saints, and deare children, through fayth, witnesse, fulfill, and perfourme obedience, both in bodie and soule to thine hear uenly

uenly fernice. Percifull father, cleath our Soules with a gozges . ous garment of delectation, in the fundzie and manifold vertues apperterning to thy Maiellie, indus ing bs through thine holie spirit, with patience under afflicions, with continuall prayer, calling for additance and grace, byon thy boly name. Wake us mercifull Father, beneficent towardes all men, especiallie towardes them that are of the houtholde of faith. Encrease all our endeusurs with prosperous successe, that hospital litie may flourith in the defires of our mindes, releaving Crangers with all largeous bountifulneffe. For so bnawares may we within our families entertain angels,like as thy holye servaunt Lot was thereby referred from fire a baim. stone, in the day of thy visitation, D heavenly Father, throughlis pelleffe al the inward parts of our 批

spirituall affections, and louing motions towards that so if that our faith, through power thining before the world, many others of thy most excellent creatures, not yet called to the full binderstading of thy will, may through our god example, be stirred by to the sweet and comfortable studie of thy most sanctified word, and the celebration of thy moste blessed name, Through Christ our Lord Amen.

Other most effectual praiers defiring the continuaunce of Gods mercifull goodnesse towards the children of his kingdome, as that being day lie renewed in the spirit of theyr mindes, do not any more fashion themselves like vnto this world.

O Peauenly father, we thy hus ble fervants being freely in Aified are conciled but o thes through

of the Soule. 197 through faith bnable without the mercifull helpe to performe any god worke, for the propagation of thy glozie, yet in consideration of thy ineffable love towards man, our minds being renewed through faith in thie, doo those righteous works as becommeth thy faints, esteening nothing in this mostall life, moze in value oz estimation, as déepe, swéete, and pretions in thy fight, then to yælde al our en-Denours, whollie to thy wil, obey. ing thy voice, for under thy direct rule, the whole life of a chaictian man confifteth . D mercifull fas ther, although we offer the our fraile finfull bodies, and corrupt minds, Auffed with concupicece, continuallie warring and skirmis thing against the powers of our foules, yet calling byon thee, and desiring to be renewed forthwith, our weake consciences through thy mercies are related with doc. tring 张 3

The exercise 198 trine, counsaile, and comfort, are made toyfull. Although these our consciences bee intangled and fnared with manie fcruples and doubts of this life: yet in the fræ promifes through the death of thy Sonne Chaift, are inlarged and acquited: fo the forgiveness of finnes, and the inheritaunce of thy kingdome, is mercifully proposed buto bs. D heavenly Fas ther, full of confolation, furnith our languilying consciences with humble defires. Let modestic of minde, convert all the miseries of this life, to thy glozie, in the true profession of thy name. Let not an cuill conscience, Witnelle, accule, judge, toment, oz impailon us, either through hypocryfie, ignozance, oz arrogancie. Let not the plentie of thy spirituall mercies outrcharge oz delude bs, that wer being puß fed bp, oz glutted in our Chame and

and confusion, become odious Herikes an both to thee, and al other thy creas tures. And far that other of our hzethzen haus not recepued so large a talent of thy fanourable benefites, as thou in rich mercie half bestolved uppon bs: ince bes come prouds and dispainefull towards them. Dh Lorde make bs thankefull, continually prayling thæ. D heavenly father, as thou haff in the fecret becree of thy confels, appointed every member of thy Church to walke in his fenes rall vocation in this life: so als though anne hath unhalowed the temples of their mortalitie, & Des faced the Image of the glozie in them: yet make every several meber of hbody ferue to his fenerall place, although not to that effecs tuall glozy, which thou requireft: yet when sinne is defaced in them, thou dwest let footh the beath of the Some Chailt, the enterance 出 4

oftentime deluded with the d uerplus of their spiri tuallgifts. become proudear malicious against Gods Church.

enterance of his glozie through croffe and affliction, thewing bs that our mindes are bnited and comforted in the hope of eners lasting saluation. So that the present miseries of this mortall lyfe despised, all members of the bodye doe ferue moze largely in the vie of thy Church then befoze tyme. Therefoze, mercifull Father, wooske thy effectuall pleasure in those diverse actions and mysteries orderned in providence, for the mutuall buils ding by and conversation of thy Church. Let one of them with his proper gift profite an other, not onely in conferuing the peace and tranquilitie of the Church, but that through the regeneration of our heartes, and Christian socies tie of our lines conjoyned in thy feare and love, thou mailt be ac. knowledged, honoured and prays Co of by for evermore.

Although

of the Soule 201 Although we are most vile weetches, bnwoethie creatures, D mercifull Father, pet in the spiritualliops of our soules, we bo powize fooith to the everlatting power and glozious : Maiestie, continuall prayles and thankel givings for our creation, fanctiffs cation, and redemption: and for that by and through an everlafling decree thou hast ozdayned and appointed a fandified for cietie, to confesse thy wonder rous workes through godlie conuersation: so wee are to abs uaunce thy glozious fandificas tion by fearing thy holye name, most humbly do befeech, D father of heaven, and God of al confolation, for that thy spirituall benes dictions freely bestowed are multiplied byon bs in mercy, we may obtains through the same remission offinnes, defence & convertation in all our necessities, miseries, and 拉了 8ff ics.

The Exercise 202 afflictions. Whereas heavenly Lozd, through the as lacritie of conscience wee do fale our selves seasoned bessels to thy kingdome, yet moze and moze drawen forward with thy everlasting word & spirit, that in charis table affections, without rebuke Ine may walke circumspectly before all men, that through our god example others may be Airred bp to loug and scare thee, as that tas king reverend ble ofthele thy god beneats in feare and obedience, may acknowledge thy mercies to be perfect, perdurable, pure & fans tified soz euermoze. But, eternall father, the price and merite of this reconciliation to thy mercies through the death of thy fon Christ, hath appealed thy weath, and las tisfied thy instice, we having thers by fre and perfect deliverance, not from cosposal captinity a bondage which the Jewes in carnalt expectation

of the Soule. 203 tation longed foz, but fro fpiritus all captinitie of Sathan, which wholly without Chailt, our deliuerance from and death eters nal, thy church had bin imperfect ly impaisoned, for these cuident tokens and feales of thy law begun in vs appeare, when as from day to day through Christ wee are cos forted with a fresh increase of res generation. D være father of heas uen, for that thy mercie is the totall cause of our election, mercifuls ly graunt that we may be inriched in the treasures of thy mer= cies, in forcing, affuring, and comforting bs in cuery our bocas tions, energyoure more and more moone bs, that weemay bnder thy heavenly bleffings proceede forward butil we arrive fulnes of thy comforts, by possessing our selves therwith, in the fruition and fulnes of thy glozius peace through Chaile Jesu our redamer a sauioz.

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It is thy wifedome Dheauens ly father, to establish an ozder in all the most excellent and secret workes of thy creations, the vertues thereof are never to be leperated from the heart of a true chais Kian man, but do yæld most beris table thanksgiving to the for the same, foz in truth and righteous nes thou art to bee acknowledged and confessed, for thou didit ems beace thy church with manifolde fruits and profit therof, and half declared the same in thine owne fecret knowledge, and discourred to thy Patriarkes, Prophets and Apostles, the whole secret counsel of thy mercies: so dost thou ems ploy thy spouse with earnst desire to be ioined to thy some Chaile in perpetual love speace with him and towards him: thy church being a well of defence, and her beek atower of lafelie, standeth als waies in fivelitie towardes thee:

fo2

of the Soule. 205 for thy owne children must in sight and beholding thee, finde peace and rest for evermore.

Deauenly Lozd, thou from the beginning of thy most excellent mercie, halt chole bs in the know, ledge of thine own mercies befoze we could befire any mercie, for as thy church honozed thee, so thou dioff rule & estate thereof butil the time thy son Chailt was accomplished, as thou Lord didit poure water byon the thirdie, & flouds bppon the drie ground, so thy spirite was aboundantly diffused bpon our feede, and thy bleffing byon our buds. Thou didlt fatisfie the consciences of the godly with peace & prosperitie: thou through incomprehensible wisedome didit embrace thine owne chosen childzen as a deere father, thou didst kille thy beautifull spoule with a holy killerthou didlt offer thy felfs to thy church, thou didlt comfort, blede,

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blette, and fustaine every particus lar member thereof, with eternall gladnelle, both in this life and in the life to come : thou dioff with manifolde rewardes requite the long travailes thereof, earneftig seeking a searching after thy cons forts: so D heavenly father, on the contrary, thou didft leanethe hates full dispiters a contemners of thy religious testimonics to their own thame, for their owne contempt against thy judgements, ribst thut their eyes in blindnes, untill perpetual hame fivallowed them by. Therefoze D father of mercie, 1elieue our dead consciences with thy lively graces, fiede our foules with the filiall feare of thy name, make by able evermore to acknoledge our infirmitis & ignezance, craning under all humilitie thy as boundat wifedom, a perfect know: ledge of thy pleasure and wil to be rested upon us, through the death

of the Soule. 207 of thy deere sonne ChailiZelus soz euermoze, Amen.

D heavenly and merciful father, heare the outcries of mee page. weetch enerburdened with & heame weight offin, and daily overs come with the aboundance of teps tations and miserable calamities, affailing my weake & feeble foule. Pearethele my humble petitions that I am to direct before thy glos rious countenance. For as thou most merciful Lozd hast made the sunne to thine byon the iult a the vniuft, so hast thou created mankind, for that all thy earthly blek fings should befal to his vie, for he magnifying thy high glozie in most greatest measure, both sucke mellifluous operation from these excellent bledings, converting them in vie of thy faluation. The reprobate enioging the mers cifull benefits, fucking and nous rishing themselves in their sens fuall pleasures, doo convert the

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commoditie and fruit thereof, and through the buthankfull abusing the fame to the poilon of fin, and their owne condemnation, bes come reprobate. Mercifull father, thine of one dere children natives ly bome & bred within thy houses hold & family, do couert both their outward trauels and inward intents of mind to the fernice quice fit of thy church: they through ear. nest repentance to gloufie thee, with heart, mouth, confession, and conversatioibut the wicked do las boz in the works of darknes, they wil not eschew their voluptuous nes and licentious living, thep cos terme thy indgements, & become worse and worse in the malice of their own hearts: but thy child:en in beholding thy earthly benefits, are the rather stirred up buto the most highest rightcoulnes, offered through those plentifull helpes of thy creations, beholving the with their

their outward cies, and talking them through peace of conscience. doe connert them to the true ble of their foules, through the admis nistration of a goody life. Therfore mercifull Lozd, thy holy ones doe love the excellent workmanship of thy creations, for that & works of thy creation doo manifestly thine, and declare thee their creatour. In accomplishing the fernice of thy spirituall kingdome, they trauell in all god workes. As the certaintie of thy creation bath an inuincible force, so the manifelt truth the reof suppressett all vaine Joolatries, falle and fais ned Gods, made with handes of men, whose power is brittle and speedily crushed into peeces. D father of mercy, there is no poloer noz gouernment, but it is oze dayned from thee: therefore D mercifull Father, those thy chils ozen which feare thee in all wifes dome,

bome, doe rightly direct their actions in thy feare, and in all warineffe doe regard, that no outiful neffe to please and serve thee bee buperfourmed. Hozas thou half made all thinges, fo canst thou through thy own disposition confound all things. As thou half let forth the workes of thy hands in glozie, so thou cast suppresse them with ignoming. D mercifull fas ther, let the speciall gift of thy mercifull grace, inspire and in-Aread mee to continue my affections daily to bee offered by as a most lively incense through faith, and repentance, before thy glozis ous presence. Let mee not with the old Israelites thy feruauntes be confounded, who contemning thy immediate bleffings, and ertraozdinary creations, when they Gould in the day oftrouble have called bypon thee, and endured thanks to; thy manifold bleffings fozgate

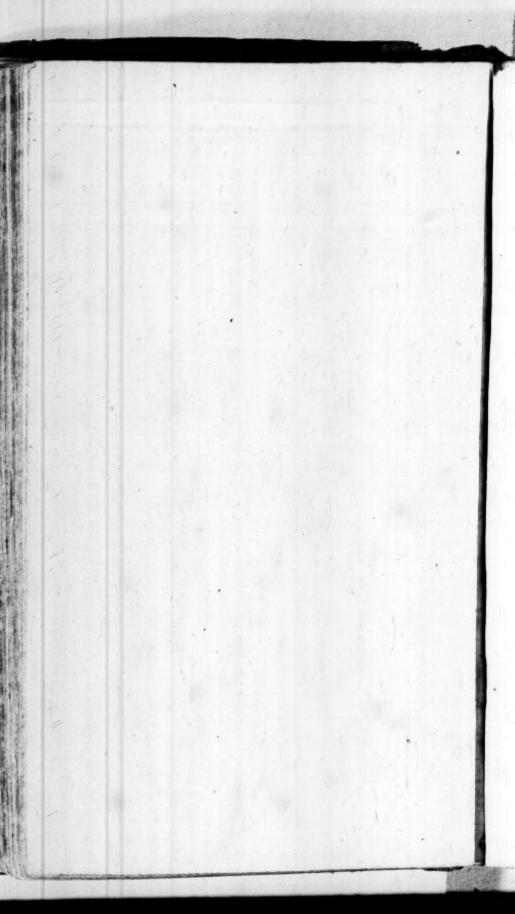
forgate thee, and therefore were for their buthankefuluesse confounded with shame and reproch. Graunt D heavenly father, that I may reverence thy glory, and that I may soberly, moderately, and with thanksgiving ble thy creatures for my necessary maintenance of this present life, to the honour and glory of thy name, through Jesus Christ Amen.

Thus endeth the first Booke of this divine worke, called the Exercise of the soule.

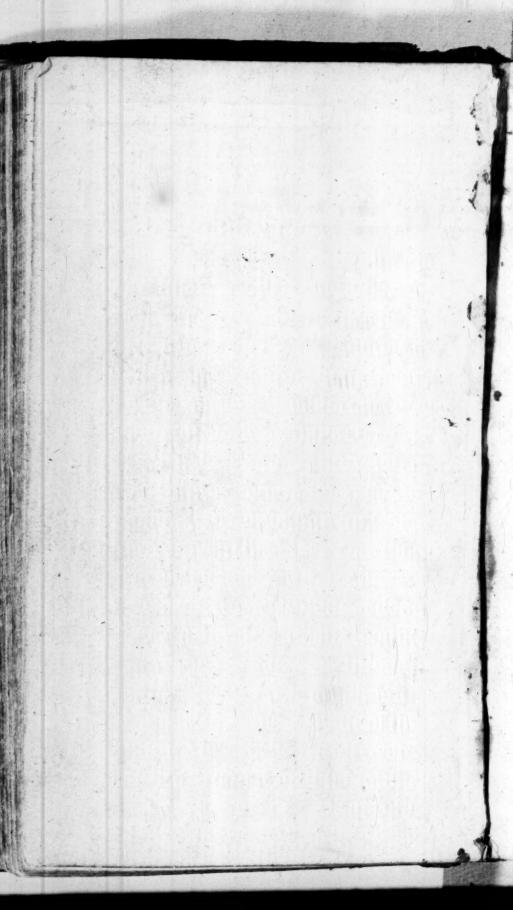
FINIS.













The second booke of this divine work, called the Delight of the Soule.

A thansgiving to God to be said at all times, in remembrance of mans creation, for vsing and enioying the benefite of this life.



Heavenly factor, I thank thee for all thy louings mercies because of the followings that as the for that as

mong al the noble works of thine handes, thou half endewed nice

The Delgiht with reasonable understanding and knowledge of thy will: for which cause I must needes iudge thee to be a most excellent works man in the frame of mans body. As thou not onely didft conceive, know, and forfee in thine eternity, to eternall creation of my soule, so all mine actions, proceedings, and finall accomplishments, doe proceede from thee. For, as thou doest behold all the thoughtes of mine heart, which throughout all y dayes of mylife, I have thought, Mall or doe thinke, or through which (D heavenly lozd) I know, thou diddeft in the fulnette of thy dinine nature, behold a farre off, being the workes of thine owne handes, so to understand the thoughts of mans heart, in the fozeknowledge and secrete wise: dome, yea before they discend into the depth of mine heart, or are hidden and covered in the fecrecy cf

of my mind, it is thine own counfaile passing mans reach to but derstand. Thesoever therefore thinketh not this thine excellent power to be in thine eternal Godhead, in his hart taketh from thee part of thy Godhead. Al my daies D good Loed, thou doll measure, all mine acts are through thy fores knowledge conceined, perfected, and directed to the glope: all which intents are manifelted buder this provident confideration of thy Godhead, must of necessity confesse threa God eternall: for as thy workmanthip is perfected without, and beyond mans cons trolment, so thy line and measurs is true and iult, which to expresse, passeth all mens capacities. Fox as thou doest cast them in length, and largenette over all thine holy creations, fo no humaine couns cell can colider of them, noz mans wit expresse them. Host rich thers 2 3 foze

The Delight foze are all thy glozious prouter ons, and hereditaments affigned buto thy people, and which fee the ble of thy Church thou half glos riously bestowed uppon thy creatures: I am most highly bound onto the maiely for the love thou bearest unto mee in my creation: but most great are the prayles in protecting me, baily affifting, infpiring, redeeming, fandifying & reconciling me. These are the spis rituall speculations of my soule: these are the lively nourishments fecuring me pooze wzetched creas ture with heavenly bleffings from the rigour of thy iustice.

Another most worthythanksgiuing to the same effect.

Gratious Lozd, as thy providence foreseeth that through Adams transgression, my fraile corruption and wretched extrate

state both manifest the baily differ rences, and outragious wickeds nesse in the whole course of my life: so infly mightest thou have staid thine hand from building by wercellent and curious a works in my creatio, possessing me with naturall life, oz bzeathing the black ofspirituall biderstanding in my soule. For whereas thou D Lord of heaven, half formed me to glos rie, for that I am most ready confinually to breake thy covenants, thou mightest instly have defor med me & depressed me to ignomis ny flhame. And as thou halt of thine buspeakable godnes given me a power of naturall actions, fo if it had pleased thee, thou migh telt have made mee an infensible and dead creature, a frome of falt, a clod of earth, a minerall of mettal, as gold, filuer, braffe, iron, tin, lead, og fuch like: og elle god Logd, thou mightest have made mee in

The Delignt the generation or propagation of plants oz hearbes, which being theowen into the lap of the earth, have broght forth buds, bloffoms, and begetable fruite in Choat feas fons, & presently vanished away. And yet heavenly Lozd, if it had feemed good in thy fight, thou mightest have created mee in the forme of a bealt, bird or filh. But D mercifull father, thou haft foz med mee like none of these creas tures: but to the confirmation of thy glozy, advancement of thy church, necessity of mine vse, help, health and comfort, half thou or dained them to become under my foueraignty and domination. As this fumptuous building by of my creation, by outward action manifelteth thine omnipotent power and will, above and beyond all other glozious things: so half thou made mee a reasonable creature, receiving Arength in mine hart, gladneile

gladnesse in my soule, light in my mind, by & through them. Thou hast communicated and bestowed bpon me, wisedom, righteousnes, and merciful defence for my faluation: also in that I shall pronouce and found forth thy continuall fas uozs, thou half given me a perfect ble of thy elements, and motion of the plannets by their feruice:thou half magnified, and glozified he mightines of thy hely name amog al the people, and half not despited to and and affil me against they? bunatural forow and daungers, in cuery time and place,

A thanksgiung for Gods great mercies toward his Church.

Opercifull father: As mans reason is bumble to compace hend the greaturite of thy maiestie, or seeke cut thy secret counsailes, so it ought not to pressume to be wife, about his reach,

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least

The Delight least it dazell his understanding, and confound his bnaduiled raff nes. For as thou (DL020) and mercifull father halt layd & meafures of the firmaments, to thou knowell the compasse and otters most bounds thereof. But what moztall man hath Aretched his line ouer the same: but onely thou (DL020) in the ineffable power of the gothead, workest al, and fears cheft the ground of all. But man abiseth waappedin ignozance and blindnesse: therefoze if he should confider hew deepe divellings are to be fathomed under the raging waves and furges of the fea, cz. what aboundant of flowing fountaines are in the firmas mentes, or howe great water springs are lodged in the heart of the earth, or which are the cleare, sweete, and pleasaunt mansions of paradice (all which excelled mans judgement) howe cafily might

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might bee bee grounded and gravelled in the least of these things. For hee neuer wente downe to the bottome of the depes, not never climed to the highest of the heavens to finde out the busearcheable misteries of thy creations, or to understand how they were framed together. D heavenly Father, give mee grace duely to confider of thy maiesticall and princely fauour towardes us : for that 3 emoye all these heavenly pleas fures through thine cuerlasting disposition of them. I have glads forme pleasure in beholding, keeping, and bling them for a sporte time, but sodainely doo they bas nish away. As the thundrings and lightnings may infily advance the consciences of thy faithful servats inwardly to be touched with thy rigour and iustice against sinners,

so man through one consideration of thy holy workes, is Airred up and wakened out of his becufie dulnes, and fenfelette lufts of pleas fure. The elements gather bapours, and labour to water the earth, raine, colde, frost, inow, Ice, Comes and tempetis, are provided either to punish man, og to profit the earth, og to beclare thy mercifull kindnelle oppon all the chilozen of men, that call bps pon thee, and reiogce in thy mers cies and benefits. But I acknow. ledge that all these thy mercies (D Lozde) are either fent to manifelt thy indgements, or that the iog and comfort of thy chefen fers uants thould be eralted. Fozas thou half given me temperature and differ perature with the eles ments, heate with the fire, moist= nesse with the aire, colonesse with the waters, drienesse with the earth, a centible being with Hones

stones and mettals, life with trees and hearbs, fenfe, fæling, and mocuing with the beaffs : fo alfo much moze am 3 bound to gles rifie thy name, for that in beliews ing indgement and bederftanding bypon mee, thou half mat thed mee with thine heavenly Angels. And my fcule (Dheas uenly Father) thus much expostulateth, and earnestly requireth me inwardly with spirituall busderstanding, to consider of thins inerpressible goodnesse, manife, fted after the relapting of thy beautifull and bright Angels, whose feates of glozie being boid, to repaire the rumous becay of these stones that fell from thy fandified and heavenly Citie of Jerusalem: so when thou diddest create mankinde, surposing in thy promident mercie, at length to renewe and restoze the noble building thereof, as in the first glozie

The Delight 14 glozie. Then man was smoothed, fquared, and hewed fitte for that fumptious and princely building, his brightnette could not abide the hewing are, or the fquaring twible to be plained by the direct rule of dinine precepts and thy hely will, and therefore was throwns out of paradice, as a rough Cone binnet for that fanctified foundation. After that, being theowen from that pleafant place offelicitie, hee and his offpring travailed and straped abzoade in miserie, as a dispersed nation, into all the coasts of the round world, purfued like a mourning pilgrime, with the intices ments of Sathan, butill the pros pholie was fulfilled, that the feede of a woman Chould breake the fers pents head. Almightie God of his louingk nonesse sent his sonne Chailt into this world, Geoding his bloud for the redemption of many, builded by in the earthly Citie

Citie Jerusalem, the citie of peace, the linely sonnes gathered toges ther as well the Jewes as of the Gentiles, being the outcast of 36 rael. Foz in mercy he lought them that fought not him, and found them that loked not for him, hee gave medicines to their difeales, hee cured their bauised bones in that most dangerous fal: yet mers cifull love was at hand to purge and clenfe them that were hums ble in spirit & of purc heart. Ther: foze in his wiscome is brightnes, and everlasting light in Chaist Jelus my faujour and redeemer.

A thanksgiuing, shewing how much all the members of the bodie inwardly, are of bounden dutie with gladnesse and ioy, to acknowledge the Lords mercies: and why they ought not at any time to be assamed of his prayses.

16 The Delight

Righteous father of heas uen, thou half disposed and fet in ozder all the cemely gifts of nature in my body, thou hast clothed me with thine owne finulitude, in equall peace and as græment, thou hast in all the limbs and features of my bodie, planted through an erder and as greement, contoyned in one nas turall fellowship, throughout es uery office of my body one of them both wonderfully ferue another. But when I deo consider thy workemanthip fathioning me behinde and befoze, experience and thy instructions in the further bus derstanding therofinstructeth me, not in the multitude of thy mercies, but the high and fecret opes ration of nature, manifesteth the fecret wifedome in thy workmans thip, much moze theu the Lozd & commander of nature, far furpals fes my low and Challow reach in the

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the artificiall misteries in the workmanship. I must not therefoze further stretch out the time, then that the twilt may holde the length thereof. Det let me confider the finews both hard and foft, the greater and the smaller stretch from the head and braine, as their principal fountaine, through which al other parts have their sensible possibilitie. The beines therefore conveye the god bloud from the found liver, being the coediall top of thy body, theogh which all the whole body is nous rished and preserved: the iounts are in firme power knit in natus rall concord to minister in the vie of one member with another: the mouth feedeth the stomacke, the Stomacke prepareth digestion to § liver, the liver reneweth it most perfectly to the veynes, & veynes convey it into the body and all the parts thereof: D heavenly father, the

the heart is the fountaine of all lively heate, wherein the vitall spiricts, being placed in the mide of this excellent workemanship, life both rest and abide. All which confidered (D heavenly father) 3 thanke thee for all these most precious gifts, both heavenly and earthly, as the giftes of grace dos bnderstay me, with the excellency of wifedome, and other most glos rious and spirituall giftes of the foule: as imagination, mentozie, opinion, discretion and undersian. ding, that hath Dominion and charge over all the rest, and is placed in the middeft as ruler o. uer them all : So for these iuft causes and due respects, 3 thanks the that thou halt made mee wozthie, and manie others bulwoze thie, that thou half fanctified mee, and manye others left in wretched condemnation. But this most fandified gift of bnderstanding

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ding (D heavenlye Father) in-Aruaeth me, that through daylye expectation, I shoulde wayte oppon the promises, and knowe thy good will, and that in this fingular gift of bnderstanding, 3 Goulde commoderate these pris marie faculties called the powers of the Souls: as when through bnequall conditions, and difagræments, one of them doeth inuade an other, I hould fetch they, knowledge from that roys all, and Pzincelike understan. ding, and attribute righteous nesse to thee, they onely dis poser and ozdayner. Therefoze (D heavenlye Father) affift mee with thine holie Spirite, that through the biderstanding of my Soule, I may deepelye fearchs out all the secretes of thy moste glozyous creation, as may best serve in holie exercise, for the accomplishment of thy kingdom. Toubers?

The Delight
Therefore, thou Lorde art my
strength, my saluation and defence,
in the brightnesse of mine heart,
I will rejoyce and bee glad, trus
sting to bee guerdoned, guided,
and preserved, through thine heav
uenly epowers, all the dayes of
my life.

A thanksgiving to god shewing howe much all the members of the body and other earthly creations, both inwardly and outwardly, feeling the Lords mercies, are to rejoyce.

I Thanke the (D heavenly Fast ther, and eternall God) for that thou halt inwardly pollelled my body with sudry faculties both within a wout: for without these glorious creations Jam as an holow emptic vellel, impassible in all y parts of my body, but furnished with those inward indewments, as lungs, lights, splene, liver, blod heart,

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heart, witall spirites, that are not only the instruments of my breas thing, and being, but the motions of health, ticknes, force and ioy, death and life. In like fort I yalo thæ thanks (D heavenly Father, and eternal (God) that theu halt framed all the outward members of my bodie, to serve thy divine Maiestie, without doubting, weath, or feare, as mine handes in keeping them pure and cleane from boing wrong to any of thy good creatures, my feete to trea de footh the perfect true path of righteousnelle. And D Father ofmercie) let true holinelle contis nually beforme my mouth, to bt ter forth the knowledge of thine heavenlie lawes: let my nostrils receive a refrething and delight full finel from thine excellent, and beauenly creations, for the comfort, both inwardly & outwardly of my weake and crazed bodie.

And

INTE DOMEN And let not mine eyes be carryed away, and vanquished with the intiting vanities of this life: let neither concupilcence of the fleth, not the alluring paide of this mos talitie, fe oce my fillie and weake foule, from the paths of thy come mandements. And for that fayth commeth by hearing, circumcife mine eares, to become fandified, for the attaining of the true preas ching of thy wozde in the contis muall comfort of my foule. D hear uenly Father, graunt that in the fecrete and aboundant love of thy Godhead, my prosperitie where, with through thy beauenly blef-Angs 3 am enriched in this world possessing many commodities of this present life fro thee, they may be a continuall meanes to inrich my foule with the spirit of humis litie and long fuffering, and alles ther spirituall blessings, through which I may serve thee more sei curriy

ned not boy the space of three yeares, and fire moneths: but when thou diolk turne thy loyfull countenance oppon the drie and God to walte countrey, lending thy 1020. phet backe to comfort them, the aboundant plentifulnesse of the heavens, and fruitfulnette of the earth increased byon them. Thou Loed spreadest over the heavens like a paulion, the power coues reth the whole earth, like as the tent covereth those that are lodg= ed therein: so thou in the secret counfaile of thine election, bolt cos uer thy fanctified church with glorie, and in the unfruitfull barrains phers, Go. nelle of perfecuting typants, thou becatheft the sweete breath of es ternall life bypon thy bleded Saints, for they are renewed and blefsing to regenerated through divine in his people spiration, they are become newe creatures in theethrough fanctiff cation; thou bringest the bles 船 lings

& fauor of fend to the both Spiri. tuall and temporall plentice

Inhearing the voyce of the protoineth peace and plentie togither for a

fings byon the whole earth the row mans labour and industrie, thy creatures are filled with thy liberall gifts, and rich bledings, necestarie for the bodie? but in that the foule is much moze in high price and incomparable estimas tion with the, thou gauest eternal redemption, for which thy bles sed Somie descended from heas uen, being the bread of life hath sustained our spirituall hunger: hee ministred the bread of life to bs, that we thould never hunger againe. De gane be wine which quenched the thirst of our soules, thosowe which wee are satisfied and made idifull, in beholding the brightnesse of his glozie for ever, appearing a approching byon bs in a most extreme darknes of the world : hee gave be the Dyle of grace, that fatned our foules, and Arengthened the powers of our bader Cambing, to become quicke end

and lively in his light: yet I confelle, that through mine ingratitude and fozgethilnelle, I haue cone backward, flipping & flag. gering bpo the high way through the fraile steppes and pleasures of this life, miluling and dilozdes ring thine aboundant graces: fo that many an one living in necel litie, wanting those great increas les, which I have beene partaker of, have beferued farre better in thy fight then my selfe. Grant therefore (D heavenly Father) for that on my behalfe, through the frailtie and infirmitie of my fleth I have displeased thee, I may es uer hereafter through reconcilis ation and mostification of thefe outwarde pleasures of the fleth, amende my finfull and weetched life: then shall my mouth prayle thee, and my tongue declare thy faluation for suermore.

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A premeditation, to consider, what mans redeption through Christ hath auailed, for the whole benefite of his Church, after Adams transguession.

Death being imposed bypon Adams transgression, manifeffeth bnto all mankinde, that God the Father, denounced against his wilfell defires, penall iudgemente: displaced him from that toyful libertie of paradice, and threwe him out, from his Angelis call felicitie. For that Arong Aurs die Leuiathan sporting himself in the deepe Sea, of his owne paide, became Kingoner the children of prive, fell from heaven, deceived our first parentes in paradice, brought sinne and death over all mankinde, had power to tempt, to Deceive and Delaie mas moztality. 15ut

But when the saughters of Sion beheld their lking renowned with a Crowne in the day of mariage placed oponhis glozious head, as in the gladfome day of their harts, the Church cryed for remission of their finnes, and implozed they? miserable captinitie, they repens ted them of they affence, they relifted Lucifers teptations in they? conversions and coversations fole lowed Gods lawes and precepts, and truffed that in Chaift their fas mour, thould be the ende of their malediction and a perfect restau ration of the church, to her former libertie. Thefe are livete consolatios to Gods elect, for they became rich in that Chaile became poze, they were made free from temptation, for that Christ was tempted, were let at libertie, from troubles, for that Chait was troubled and thealled, were crowned with all delectable gladnes, for that Theift

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The Deliget 30 was oppressed with all griefe and faduelle, pet crowned with the love of God his Father, wearing the vignitie of his fathers power, and divinitie, an imperial diadem of thornes oppon his head, inore precious then the gold of Duhir: but that mans milerie was stated under this everlatting redemps tion in Christ, hee deserned nos thing else ercept weathful bispleas fure, to be ranfacked with contis nuall weetchednelle, ozelle to be Offerly flamped to nothing. But inhereas Chailf vanquished the consumption of death, the rote tennelle of built renewed, deliucrediand glossfeed mans defec rate estate by his polozous beath, painefull pallion, glozious refurs region and most mightie ascension, in the power of his God: beave, was placed on the right hande of the Father, and restor red the blemithes of his Spoule, to

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euer.

A thankesgiuing, vpon the redemption of man, being restored thereby to eternall gloric. O sweet Jesus the some of the most louing God, the image

most louing Ood, the image efthe father and the brights nede of his substance in the assuption of humane nature, thou walk a iuft God eternal, begotten from everlatting, descending from the bosome of the Father, into this vale of milerie, wast incarnate by taking thine humanitie from that immaculat birgin Marie thy mother: I thanke thee that thou cloas thing thy felf in my nature, rather then in the nature of Angels, half declared thine excellent loue in res payzing, and reflozing mæ from mine infected infirmities more the those Angels, that first fell from thy theone of glozie: for which high and fecret degree in the couns sayle of the Father thou half spoyled principallities and pewers, madelt an open thew, and victorie thereof, triumphing over them by thy bitter death, passion. Theres foze

fore I land thine eternal maiestie: for that especially in glorious visis on, I shall possesse in heaven moze aboundant idges in contemplati on of thine humanity, then the ans gels beholding my nature buited to thy during nature. I thanke thee (D heavenly Father) for these thy rich mercies, as in suffering the bitter pallions, in fræ yælding both body and life, thou haft not spared thy selfe in love of my saluation. I also thanke the D mere cifull father) for that kindling thele new motions, and fruits of grace, in my foute 3 oo affure my felfe of perpetuall blitte to triumphe with Angels, Patriarches, Paophets and all thine elect endewed with euerlasting & unspeakeable iopes.

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A worthy premeditation against desperation; acknowledging what Christ hath performed to make his chosen Church righteous and fanctified beforethe everlasting throne of the father, porting glasues ( E)

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I Am most déepely to consider, what glozious fruite my soule hath daily cropped and fed upson: for through the bitter death and pallion of Chaill the sonne of God, am buburthened of trans greffion. Therfoze holy Bernard faith: the voyce of Chailt in his bloud, much moze prevaileth then the boyce of Abel in his bloud: for that the bloud of Chailt crieth in the bowels of the church and proclaimeth remission of sins. So net ther is it to bee doubted but that the death of Chailt is more effectiv ous kins. all a powerfull for goodnesse, then

ake heed f ol ftinate prefump.

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our finnes (we being redeemed in Chaiff) can hurt be through wickednesse, if in Chaist wee repent. Therfore we may not in the multitude of our fins despaire, seing the bleffed lambe of God Chaiff Jelus, was conceined and borne into the world, no guile nor deceit found in his mouth, bndertoke his volozous pattion, to plucke vs from the pleasures of sinner he fuffered in al the members of his body, that our members being bondlaues to unrighteousnelle, might be reneved in righteoulnes, and duely ferue him in al holineffe of living. He promifeth the would not any moze remember our fins, if that in beholding his mercie and louing kindnette, we would loath both the world and fin, and by the allistaunce of his grace, having power cabilitie, frame our felues the better to his fernice and feare. Bod is ful of compation 4 mercy,

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he is patient, rich in godnes, gracious in lufferance, bee fageth himselfe long, loking for the cons uersion of sinners: if they bo not amende, be gently fcourgeth, bes foze he btterly bestroyeth: Dman great is thy milerie: thy wzetched moztality is replenished with tes pozall, afflictions, and many fraile temptations, and entangled des ceyts. Let us take no day with the Lozd for our repentance, least be rife by in waath against be, in the day of anger, and just judges ment: neither let bs fo farre glos rie in his mercie, that being found belworthy thereof, thereby we bes spise his instice. The Lozd hath p; cmised, that repentance is the ready way to approach his merries. So Manaffes king of Juda, foz his witchcraft, and greatido, latries, colecrating his own fons to the fire, with many other indignities against almighty God, four

no facer noz better meanes, then by praier, repentance, and humi z. Para' liation of foule, to be delivered fro captimitie, restozed to his princes ly theone againe. This premedi tation furnishesh, and instructeth my Chaffian foule, and all others to be exalted, from the busaucurie plat, 130. dunghill of despaire, crying out with the prophet David, Olfrael trust in the Lorde, for with the Lord there is mercie, & with him is plenteous redemption. Then it appeareth manifelligon 3. John to be, that god so loved the world, that he bouchsafed to send his one ly begotten son into the world to faue finners, that none thould per riff but every one should through grace & repentance obtain euerlas Aing life. Then why Mould not 3 and every chailtian ma, in greas tell anguishes of soul, appose these comfoztable confolations, againft é benomed bitings of desperatio.

A chankfaining against

A thankigining against desperation, acknowledging Christs benefits in sanctifying his chosen saints before his throne of mercie.

Lozo I thank the, that thou half not taken out of my hart the practife of thy louing mercies & manifelt truth, of that 3 with hozzible blasphemie, should cast from my foule thy medicinas ble aggrauation, which bnder thy tweete promises refresheth my remorced conscience, or that through besperation otterly falling away from thee, 3 doo there: in diminish the merite of my fals uation. As Cain, Saule, Indas, fuch like, through the venomed baite of desperation, nurthered their bodies, and condemned their foules: fo (good Lozde) the gooly sometimes through supperie thoughts in their great and heis nous transgressions, have through their

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their coarupt desires, sinfully for a time fallen from the mutuall confolations of the mercyes, doubting thine holy promises. But remembring the greatnesse of their fins, and the loves of thy passions, in the middest of they? troubles, have returned buto thee. For as they have remens bred thy compassions, and fired the forrower of their foules bnder the vniverfall promife of grace, fo in al thy most excellent mercies, have abounded in grace through repentance, and for their contents plation in the, have invaluably excelled farre about and beyonde the greatnesse of their transgressis ons. And as the commanndes ment is briverfall, requiring thy childzen to beleeve in thy sonne Chailt, and embrace his promis les, so thou half prepared. and or dained thy elect beliefs of honour to ferue thee (D father of mercie and.

. The Delight and God of all confolation. thanke thee, that thou haft ordain ned me to live in fablatico a time of the world, not onely for the bris uerfall preaching of thy word, but that living under the peaceable be nitie of the Church, do enion both peace of confeience and know ledge of thy will, which many of ther nations and people of the weald, through error, ignorance, and all effects thereof, may willy despaire of the mercifull bleffings towards them. As thou (D Lozo) in full contemplation of thy manis fold godneffe towardes bs, bolt reueale and affure bs, that wee are thy beere inheritance: fo continually affift be with the spirit of wisedome, that our light may thine in the fight of reprobate ious laters, to the glozie of thy holie name . Also wee thanke thee (D father of heaven) over and belides many great mercies continually

continually let before ts, especial ly, that thou of fingular pitty towardes fraile and weak finners, half delivered the keyes of thy Thurch, to the preachers and mis nifters of thy holy word, who of pening the fecrets of thy god will and pleasure, doe in the voice of thy fonne Chailt, disclaime finfull and erroneous wayes, fearch the consciences of wicked men, and unburden those which are heavis ly laden in this toiling and travels ling peregrination of finne, and through them are cleared from the loathsome glut of 30olatry, dos rest their sweating and wearisom steps, under the spadow of thy almighty protection. Let not diffi dency og despaire (D mercifull fa ther) retreite mine holy befires, and endeuours in thee, but that 3 may hasten my selfe forward to. wards thy kingdom, butill all the bleffed actions and holy intetions

The De ight of this life, depending upon thine immediat wil, and fandified pleas fure, be perfected and performed in me. How great a caufe haue 3 (D 11020) to render honoz, praife, and glozy, to thine holy name, for all the memorable benefites and bleffings bestowed byon mee: es pecialy in that thou haft let befoze mine eyes, the Tweete testimonics of holy Scripture, against that Aubborne, and cruell gnawing worme of desperation. Manifest is the glozy of thy kingtome (D Lozd) for that most plentifull is the increase of that spiritual meat which feedeth my foule, in the des lectable greene pastures of thy Church, affirming that greater is the mercy of God, through Jes fus Chaiff, then the waetcheones of all my finnes.

A premeditation vpon the holy Ghost.

Am in this my premeditation with most holy understanding to confider the spirite of God, which being the third person of the Diminity, proceedeth from the Father, and the sonne, consubs Cantiall and coeternall with the father and the forme, whose effer duall power and working in the highest degree of divine essence, nourabeth and quickneth all fandiffed motions, rifing by in mine beauenly defires, and fealeth and affureth the glozious mistery of faluation in mine elected foule. As the vitall spirites of man, are the immediate meanes of vitall comforts, disperling firength into all the parts of the body: so the spi rit of God is the immediat instrumet of fpirituall life, effecting true knowledge, fear faith, loue, hunnis lity, spirituall fostitude, all other heavenly powers agreeing with Bads will.

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44 The Delight

A thankfgiuing to the Trinity. Libonour, praile, and powe er, buto the (D eternall father ofheauen) for creating and fathioning me to there clune glozious similitude, blessed bee thou in thy works (D fon of God) glezy be to thy binine power, has uing ransomed mee from sinne, beath and damnation, with thine owne precious bloud: thy grace and louing fauoz moze and moze euen buto my last end appeareth, through which I am perswaved of thy compassions towards me. Therefoze (Dholy Ghost) glozy bee to the on high, for that thou half fancified mer an elected bels fel, to ferue thee in perpetual trans quility. Blozy be to the (D bleffed & bindivided Trinity) thy workes are bnsearchable, ouerreaching mans buder anding. Fland and praise thee (D bleffet Erinity) Ali though humane eies be brable to counter.

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counterpoyle, spierce thine hear uenly regimet: yet art thou mighty in thy kingdome, and imperiall dominion, and retainest in the power inaccessible light, and impenetrable glozification, though mans imperstanding, through many muddy defires of this life, cannot lo brightly behold, his lafe Deliverance, being boder the bondage of corruption: yet hee way. teth to be rectozed into the glozis ous liberty, which thy sonnes des fire, with continuall fighes and grones that cannot be expressed, through making continuall request for the accomplishment of thine holy faints. Peacenly father, thy Church luffering manifold tribus lations and afflictions in this world, through the practices of that Romith Antiehrist, and his adhes rents, both eagerly desire to bn. derstand, how long their oppressio on Mould endure. When thy pleasure

THE DUILLIE pleasure is, thou shewest thy Thurch her beliverance, & lettett her at rest, As thy chilozen of 36 raell being 400. yeares under the bondage of the Egyptians, from one generation to another, balte. ned their delinerance: fo (heavenly Lord) thou thalt halfily bring al our time, through the gracious al listance to an end. For after our tempozali daies are finished, wee thal behold thine eternal rea with out limitation, continuing from one generation to another. Alour daies are but a span long, a shas dow, a vapour, a smoke, a flow, but eterminy endureth for ener. Thine eternity (D Lozd) is a perfect substance incomprehensible, fuffereth no change, but endureth without mutability everlastingly. Thy substaunce, what earthly creature dare prefume to fearche the fecretes thereof, for that it is the same that it is. Thy servant Moles

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Moses (Dheavenly Father) delle Exodoze red to know the fecret power of thy name, when it was thy pleas fure to elect hum, an honourable embassabour of thy glozious fers nice. Thine incopzehelible power and Maietty, was not other, wife disclosed, but then wert the fame that thou wast Lozo: thy do. minion, maielty and power, was, is, and shalve before the foundations of the world: thou heavenly father half finished and perfected the earth, and the whole creations therein: the heavens are thy workemanship: thy word made them, thy power created them, but thine incomprehensible eters nity, who can reckon or compres hend the compas therof. Merciful father, the heavens although they Chall be changed in a new, a fresh remonation for fleruice of thy glos rious faints: so thall they cease in their motion enatural operatios, in

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in that glozious day of retribution. Therefore good Lord I praile and magnific thee with heart and mouth, for thine bulpeakeable riches of wifedome and knowledge proceeding from thee, the budinided Trinity, the father, the forme, and the holy Chost, to whom be praise for evermore.

A fingular premeditatio to confider, what precious comforts
a true Christian man feeleth
in this mortal pilgrimage, vnder Christes death and passion: and therefore hastily defireth the dissolution of this
mortall bondage, for the excellent hope of immortall
glory.

the minde of the Lorde, or who ever was his countariour, or ever was able to recom-

of the Soule.

recompence the manifold gifts of his maruellous and inscrutable mercies. First he framed man to his owne Image, similitude, and being in the power of the Gods head, toke bpon him the forme of a servant, and thought it no robs Lery to be equall with God. Reis ther was the one changed, or cons fused with the other, neither was the divinity broose Chailes humas nity, changed into a creature, that thereby & power of the Godhead ceased: neither yet when he deliuered by the kingdonr of God the Father, he was inseperable, cone God together with the Father, 1. Cor.1 Therefore deeply ought I to confiver, of the first Adam was made a living soule, with natural life, fultained with meat, dzinke, and naturall actions: and finished his mostality under death: but Chaift in the diminity of the father, being raised from death, made conquest

I he Deught of death, and quickned the bodies of all the faithfull, that they thould become spiritual, coformed like to the body of Chailt, as not having naturall acions but spirituall. Als though for love to mankinde, hes suffered all worldly extremities, as hunger, thirst, colde, his death epassion: yet in the power of his dicinity he vanquished, strium. phed cuer the same. This is manifest, that Chaift ministring all necessary wants to his church, so the power and allifance of God, through his fons copations, thall neuer depart from the church and ber generation, whose entrailes inwardly ligh for their deliverace,

loking for a more glorious buil-

ding, not made with handes, but

ozdained as an everlatting pollet

sion, eternal in heaven. Then it is

manifelt, there is no defect in the

faluation of mankind, but that the

lamb of God, which taketh away

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the fins of the world, hath fufficio ently performed all both spirituall and tempozall bleffings, hath finie thed by the fanctified gelect nutto ber by the bloud of his eternall testament, bath gathered together the kingdome of God the Father through spirituall gladnes and e ternal life. Therefore, as Chaiff & onely fon of God, when he knew not fin, became fin for be, that we 2, Cor. 5 through him should bee made the righteousnelle of God: so Chailt is f cleare fountaine of grace, which enery Chaistia feruently Descreth, grædily receiveth, fis filled plens tuoully through him. So that whe the church fameth most extremly sppressed, Goothe father, through imputation of right coulnes refers neth in his secret knowledge, a manifold number of fouls, as § covenant of his inheritance, buto whom hee bath made a covenant without end. God in y daies of the

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prophet

The Delgiht 52 prophet Elias, preferued 7000. to luhom he made a couenant for file ling oppe the great number of his faints, which never bowed their knees to Jools, so God strength: neth his Thurch against all perfecutions. As typantes are let at lie berty in the world, and luffered to exercise in the Church, by tirannicall innading the fame, burting many of the elected mebers, get the Church that is builded be pon the immoueable rocke, thall not be dectroid, noz euer be broght to confusion: for thou half promis fed to nourify, cherify, and protect her, to the end of the world. The reward of Gods church after this troublefome life, is faluation, glos rification, perpetuall contemplatis on, and fruition of the deity, and through their holy convertation in this life, to eichew the pains and purifymentes of eternall dammas on. Therefore to deeply consider of

of the words which Moses bled of Abraham being bead:he hath gas thered together his people: which both manifest that the souls of the righteous are not dispersed, but conferued bnder the keies of eternall tranquillity, toyning in peace Sap. 3. and resting in their painy chams bers, coiogned with the folowship of the trumphant communion, because they have walked by rightly befoze the Lozd. Then fæ,

everlaftingly live and are bleffed: and for that life & bleffednes com listeth in action, the soules of the righteous do enion the presence of God, and are conversant in com-

ing the fouls of the righteous me,

are in the hands of God, they doe

munication and cotinuall thanks giuing to him foz their deliverace from their mileries, and arrived &

fafe hauen & pleafant post of their

final iopes. As Moses and Helias talked with Christ, of those things Lnic. 9.

that

The De'ight 54 that should come to passe so bo all the faints of God in their triuphat giozy, earnestly pany for the estate of the church, not yet confummated from thefe military troubles. A thankfgiuing vpo this former premeditation, shewing what coforts a christian man enioyeth In this life by the death & pallion of Christ, & immortall glory in the life everlafting, the end & reward of this life to the godly. Lozd, and heavenly father, I thanke thee, y thou bnder thy infrice half appointed for An a punifyment: to halt theu ap pointed : Mictions & calamities in the Thurch to exercise and try the chosen people, in remision of lins, as y they beholding the buchages able power of thy Godhead, shold specify repent and acknowledge thy will and mercy. Thou dolf af flid and Arikethem to move the to know the thou doll fcourge them that they should learn the bodine

of the Soule. of thy Church : yet have they not repented, but murmured fimpas tiently reliked thy instice. Lorde thou hall fourged them, and thep haue refused thy discipline: through their wandzing pleasures, they have neglected their duty to thy maieffy, which they ought of outy to performe in a mioft of thy holp feruice. Peauenly Lord, through mine owne fraile nature, Thank prouoked thy difpleafure against me. I cannot otherwise mitigate thy weath, except through habling my felf buto thy mercy & gwones. In inogement (heavenly Lozo) no mans mortality although he be of most princely stregth, can wrastle with thy power or prevail against thy will: Witho both not feare and tremble, to number thine infinite er ecutions against sinne? Withen this thy iustice is manifested in weath and displeasure against bus inct finners, it both renew & cons firme & barts of thine holy landis

The Delight fied feruants, to depend byon thy protection, in all advertities. Although the bloud of thy faints, do breath manifest & firme testimos nies, under hope of immoztality, in the triumphat day of glozy: yet were they first dearly bought, and redæmed at a most high ransom: they fulfilled their bows, and performed their bloudy facrifices before thee:as Abell bnder & bleud. by hands of Cain: thine holy p20, phet Efay, under the blind Joolas trous perfecutions of king Manasses: Iohn Baptist, under the bloudey adulteries of king Herod: thine holy Apostle Paul ons der Nero. These thy saintes (D most merciful father) in their gries uous affictios, becathed byon thy mercies, gathered cozage in their afflictions: they put on the coplete armoz of faith and eternall hope, bnder thy defece, they fpred their enlignes in the day of battell:they foght valiatly to obtain ginno;

of the Soule. tall crowne which never distlows reth ozperiheth. D mercifull and Iwete Jelus, which deliverest the pooze when hee crieth, the nædis and him that hath no helper: so thou redæmest distressed and fimple foules from deceit and wrong. So dere is the bloud of P.2160.1 thy faints, that thy holy posches, and the hole fanduarie are made sweete with the pretious balmes thereof. Foz which confideration (D Lozd) I repose al my confidece in the: protect me boder & wings of thy mercie, fafe-guard my foule with that promife, that thou wilt alwaies thinke byon me in trous ble: for that in the anguith of my spirite I pear unto thee. D thinke oppon the congregation which thou haft redæmed of olde. D Loed as thou half walked the church with the bloud of the in: maculatelamb, so heavenly 1 020, walb, clense, 4 purge not the facts

The Delight of my wicked life, make my foule be wifull before thee, that I may feele the toy and rett of conscience, in, and through thee. Although mercifull Father, my finnes are redder then fearlet, yet hast thou made them whiter then fnowe: especially being lothered a whites ned in thy light, 3 appears cleane and am made whiter then fnew: the which beautifull whiteneds thou doest prepare for the children of thy kingdome. To thee, the fas ther, the sonne, and holy Chost, be praise and dominion, now and for evermore.

A most reverend thankesgiving and petition, manifesting the immortalitie of Gods Saints, requiring to hasten this mortall peregrination, that the number may be speedily accomplished,

of the Soule. 59 I Atknowledge (D Lorde) that as the death of thy Saints is pretious in thy light, so batte thou ordeined them testimonies of doctrine simmoztalitie to rell with thy toyes, where the feate and state of soules after this life is quieted and perfected. As the foules of the gooly ow line after beath, so are they gathered togis ther buder the maiefficall theone of everlasting glozie, birtill at the appointed time of that glozious refurrection, they do returne into their former habitation of that renewed bodie from mostalitie to immortalitie. D Lezb graunt me that excellent and perfect iop, that Lue. 14 bleffednesse, that peaceable rest, which is called & bosom of Abraham, the congregatio or company of gooly, which are faued in the faith of the promise delivered but to Abraham: that eternall rest

and peace is also called Paradice,

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and also called the hands of God. Dalmightie God, 3 confesse it is a place of thy bleffed and elected children, appropriated to eternall life, that thy glozious land of inhes ritance may be inhabited by them. Mercifull father, make me partas ker of that bleffed iog, which thou in the death of thy sonne Chaift, hast derely purchased, redeliues ring bs from the thraldome of lin, fealing and affuring the possession of thy kingdome. Therefoze (D (wate faulour) I ought dutifully to ferue thee, because thou hast les uingly served me. 3 ought to love the for thou leved me, and half giuen me a possession of glozie. C. uerlasting are p rewards which thou in great mercy bestowers tpon thine holy faints, louers and friendes for their Chort feruice, that after this mostall cossuption finished, shall enter into the heauenly Zerusalem in glozie. I thanke

The Delight

of the Soule. thanke thee (heavenly 12020) that the godly as in a glaffe, thal behold the pleasures and mansions of es ternall felicitie in this life by faith: fo their eternal ioies are contained as within a most delectable sandu arie: not made with hands, but perpetuall, where the foules of the faints are inclosed by in glozious remembrance. D louing Lozd, Methusalem liued 965. yeares, but what is a thousand yeares to eternitie: Seeing no eye hath seene, noz eare hath heard, noz heart can imagine the loves pres pared for thine elect: fo no tongue can expresse, or minde thinke the infinite painefull tozments which after this life are 1020ained for bn= inft men. Grant mee grace (D heavenly Lozde) to have in remembrance, the transitorie pal lage of this life, and the short number of my dayes. Let mee

not

The Delight 62 not in the unitablenette thereof, put any coffdence of affored flag, but moze and moze apply the inward tranquilitie of my foule, in contemplation of thine heavenly wifedome. Datmightie God, thy fon Chaik perfoamed most mage nificent triumphes, to fatific thy weath, and to being my soule to rest bnder this blessed eternitie: to be praied, falted, and preached, was keened, whipped, and crows ned with thomes, carryed the croffe of his afflictions, and fuffes red most cruell death therin: not: withstanding hee was riche, yet borne pore, he was magnificent, although he lined poze, hee mas triumphant, although his dyed poze. For which fandified consi verations, (D heavenly father) thou half comforted me with the prophecie of holy Enoch: in that thou wilt appeare in Charp indges ment against the wicked, delines rina

ring thine cleat from condemnas tion through Chauft. And to mas nifest thy glozious Saintes, thou will reprove all the wicked byon earth, for their bugodly diedes. Therefore (D mercifull Lord) as thou half fitted all the powers of my foul through the death & passis on of thy sonne Chaift, meete to ferue thee with continuall praifes and praiers: so (heavenly Lorde) graunt, that I may in trembling and feare, wayt and attend my ioyfull faluatio, climbing op from one grace to an other, butill 3 am perfected in the triumphant ioyes of thy Saintes, through Jelus Chailt our Lozd, Amen.

A most holy premeditation of Gods graces, through which he reconciled mankande peculiarly to serue him.

3 am

The Delight IAm to consider that through Ithe everlatting covenant in Chailes blod, the elect & fanctis fied childzen of God assigned bnder grace, do in peace of coscience ligh, and leeke after thy faluation: they do apply, and transferre, all the giftes of grace, in hearing and understanding the will of God, in manifelt leing and perceyuing the mercie of God. The glozious vision of the Popphete Esay, when as one of the Seraphins flew out, and with a pair of tongs toke an hote coale from the altar, and leasoned the mouth of the prophet, with the fire of faith & as fection: So there is a remnant through the election of grace, to whom God giveth his spirite of adoption, and calleth them effecs tually, fealeth his mercies in their hearts, and giveth the word of glozy in their mouthes: they cannot perify, for that Gods

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eternall counsaile neuer chauns geth. This affureth every chaiftis an coscience, that although worlds ly mileries do sometimes trouble, and afflict them, yet are they not banished, quite cut off, oz abzup. ted, from these immutable ioves of everlatting life . Foz as the action of God, through the grace of regeneration, did fanctifie Gods cholen : So Chailt toks flesh of the Wirgine Marie, yet at the instant of his conception, was fandified in his owne glos rie, and appropriated the same, throughout the whole members of his Church: which was the great mercie of God the Father, that as we were made partakers of the celestiall blesseonesse in the treasures of eternall life: so the spirite of God certifieth our spis rits, that wee are the sonnes of God. The spirit of God did cers tifie feuen thousande in the dayes

Galat.4

The Delight 66 of Helias, that they were under the state of grace, who never bow, ed their knæs to Baal that wicken Jooll. This may be a ful & fruit. full perswasion, that Gods chils den are inflified by faith, entop peace towards God, to wheme they have free accesse by faith into this grace, in which they Rand and reiopce. Thefegifts of grace are a Christian mans con fort in this world, mellengers from God instructing our soules that neis ther wee thouls feare death, no: be beguiled with the vanities of this world, nor that our conscience ces thuld be troubled with Sathas practifes. For being the prince of darknesse, hee threatneth Gods Church with manifolde afflictions & tempeltions tostures, buto which vangerous affalts, all moztal men are subject unto, until they have fulfilled their course, 4 ended their race. This admonishes all

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of the Soule. 67 moztal creatures, y during mans mortal life, there is no dwelling place of relightere is no certaintie that ca acture vs:it is Gods grace that resteth be in peace of conscie ence, untill the transiles of Gods faints be fulfilled, and their everlas fting peaceaccomplifted. Therfo28 good christians are to consider, p the holy scripture ooth call them that are under the state of grace, a christian societie, although dispers sed in the outward thewe of the world, yet gathered & conjoyned bnder the state of grace in the b. nitie of faith: they are the gates of the eternal citic, upon whom the power of God is effused: these are the found foundatio of Chaile, they are the highest ladder y was dis couered to holy Iacob in a glozis ous villen, wherby & angels of god i.his holy ministers, do ascend & des scend in thehearts of the elea by preaching the word of cternal life:

Goos

Bods children being bnder this state of grace, for that the way of sternall life is manifested but them, they are begotten in § death of Christ buder a lively hope.

A most fruitfull prayer and thankesgiuing vpon this holie premeditation.

I

Merciful Lozd, and heaven ly father, make me to feel the burdensom weight of sin in my fleth, the oppressions of coneupiscence in all the desires of my foule. Frame my confcience, and instruct mine bnderstäding, what my weake and fillie foule is chiefly to attend boon, and defire. As first to sæke thy kingdome, and to be perswaded, howe much, and how tenderly, thou in thy sonne Chaiff, haft loued and aduaunced me: thew me thy sweet and gracious countenance. Dake me feele thy

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of the Soule. 60 thy toyfull mercies, and the fruit full warme dewes of thy fanctio fied grace. Let me (D Father of heaven) understand mine owne fraile and wavering minde, what an bucleane weetch 3 am, begotten in wickednes, borne in linne, thripped from all glozie. Dears Father of heaven, fanctifie my knowledge under the estate of thy grace, that I do not ware proude in mine ofone felfe liking, og put any confidence in mine owne moztalitie, oz in the vanitie of mine of merits: all tubich no. thing profiteth the increase of thy bleffings. Dinercifull Lozd, let the power of thy love teach mee to biderstande, that my strength and abilitie profiteth and grow: eth in thy fortitude, and mine infirmitie is strengthened in thy humilitie. I acknowledge, that these thy graces, which breath oppon my foule, iffue and flowe from

The Delight from the fountaine of thine election in mee, through which thy faints are nourished, and cheared underthe fumptuous fanduarie of thine heavenly & maiesticall mans Conthou being the piller of grace, and leaf of thy truth. As the earth (D heavenly Lord) bringeth forth abundance of increase: so thou be. ing my God, and I thine owne chosen childe, art able to fructiffe the aboundance of thy grace, in my weake and barren foule. As the droppes of raine aboundantly powerd down from the heavens, to mollifie, and make tender the heart of the earth, yeelding fruite for the creatures in due feafon: fo powie bewine (most beauenly father) by on me thy wretched creas ture, and bpon thy deare and los uing church, thy fandified spouse, thine heautly graces, preuenting the forces of fichly temptations:

thy mercies reflozing a building

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by the ruinous walles of my cse caied mankion, that being regence rated, renued and quickened the rowe thine holie Spirite, the confummation of eternall glozy may finish this troublesome Wilgrimage and thewe the place where I eternally thall reft . whear uenly father, make me fæle the comfort of mine electio, make me confident, that I am one of thy beare chosen fandifyed with in thine houtholde, builded byon the foundation of the Popphets, and Apolities, thy forme Chaft being the heade comer Stone. D mercifull Lozde, blette and make fruitfull, that barraine and bufruitfull Time, which thou through thy death and palls on, thy glozious refurrection and ascension, hast watered in thy blood: let neyther the feasthing heate of persecution, cause it to wither away, not the pepular cons

The Delight consent of the worlde make it to state like a greene leaved tree without fruit, but that in the middest of the earth water the wals and shelter of thine house, it shall flourish and continue to the honour and giorie of thy Church eternally.

Another most excellent petition to obtain the grace of God through Christ.

Opercifull father, I confesse in the deepencse of mine owne soule, that I am farre betweethie of those benefits which thouhalt in this life bestowed be pon me. How although I did know thine holy will and commande ments, yet have I not distrusted mine own brittle stay and state in this life, but overmuch presuming of mine owne carnall libertie and frade desires, have suffered the survival outragit

sully to inuade and codemne me. So that at all times and feafons I do not serve the through faith in the aboundant works of charis tie as 3 ought; but through my rouing affections, the guiltinesse of my conscience telleth me, that 3 have deserved nothing in thy light but condemnation. What constantion can I possesse butill 3 am delivered from the terroz of conscience, and through peace and tranquilitie be faithfully resolued of thy favour, which is the eners lasting fruite of my saluations Grant (D heavenly father) that I may profit in the mightinesse of thy bleffings, that I may reff confidently binder the toy of peace, that I may delight in fearing, feruing, honouring, and perfozming the covenants of thine evers lasting comfort. D heavenly fas ther, as there was a prick given to thine Apostle Paul in the absundance

The Delight consent of the worlde make it to state like a greene leaved tree without fruit, but that in the middest of the earth water the wals and shelter of thine house, it shall slourish and continue to the honour and giozie of thy Church eternally.

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Opercifull father, I confesse in the deepencsse of mine owne soule, that I am farre betweethie of those benefits which thouhalt in this life bestowed be ponme. For although I did know thine holy will and commande ments, yet have I not distrusted mine own brittle stay and state in this life, but evernuch presuming of mine owne carnall libertie and frashe desires, have suffered the swinces fire of temptation outragit

sully to inuade and codemne me. So that at all times and feafons 3 do not serve the through faith in the aboundant works of charis tie as 3 ought: but through my rouing affections, the guiltineffe of my conscience telleth me, that 3 have deserved nothing in thy light but condemnation. What constanting can I possesse butill 3 am delivered from the terroz of conscience, and through peace and tranquilitie be faithfully resolued of thy favour, which is the eners lasting fruite of my saluation? Grant (D heavenly father) that I may profit in the mightinelle of thy bleffings, that I may reft confidently binder the toy of peace, that I may delight in fearing, feruing, honouring, and perfozming the covenants of thine evers lasting comfort. D heavenly fas ther, as there was a prick given to thine Apostle Paul in the absundance

The Delight Dance of his renclations & he thulb not be eralted out of measure: fo the mellenger of Satan buffeted him, foz which he thrice besought the Lozo, that he might be theref delinered, e peaceably perfected in the. Thou (most mighty Lord) diost visclose through reuelation, that thy grace was sufficient for him: to through his infirmitie, thy power was perfected. Alloin thine enspeakable miercies graunt (D Lozde) that as theu half declared thy heavenly will epleasure thes row the cofort of mine election in h cleare manifestatio of thy word s sending thy son Chailf into the world: so the grace (oh most mightie king of heaven) dooth reveals thy ercading glozie, being the fas ther of mercies: that although in the mielt of nine infirmities thou doft chaften merget for y neither giue place to dagerous temptatie ous, or waring proude through BROW

of the Soule. knowledge in the day of prosperie tie, bolt in most gracious visitatio behold me: for as through & great weaknes of nature, many times Too fozget thine incopzehensible benefits towards me: so thine in periall godnes moze & moze doth affift me against the invading at faults of fatan. D heavenly father frame me throughout all the gifts of mine understanding, with all reverence & humble butie to cons tinue buto the ende of my life a faithfull member of thy Church. Indue & lancifie my loule as leas fonce, meet, and preparedto enters tain the comfort of thy joyful mer cies:that whereas afozetime, bes ing dead through burighteous traf grellion, it may now henceforth live iultified in the blad of Chailf, afwell faued through grace from weath, as lightned with thy royall spirit of custlasting bledlings So finally delinered to the fulnes

ofpersivation through faith and repentance, from the engendeed corruption of slesh and bloud, I do become most decre and pretiseus in thy sight. For as thou hast given to my sicke soule thy medicinable helpe of consclution, so dost thou through forgivenesse of sinnes to thine cleat, declare thy institutive to the wicked, and through horzor of conscience manifest thy indigements over them.

A premeditation upon the excellencie of Gods Angels.

Am to premeditate that a good Angell is a spiritual substance created and framed in the secret power of God, to an intelligible purpose, being free and inst. So through Gods ordinance doo not participate of any natural some then being immortal, redained of God to crecute his service, and

of the Soule. and celebrate his honors for come for of his church, do ling glory and praise onto his maiestie on high, and therewith do at the comman: dement of God, execute his vene geance against the obstinate tirats of the world. I doo also consider, that god Angels through all the course of holy scripture, are repos ted to bee the handmaides of the Church, and mellingers of lafe. guard and protection to match the godly in peace of conficience. The Dapphet David calleth these Ans gels Gods fpirits, and minifters of daming fire: they are of incozpozate glozie, in brightnes, puritie, beautie, agilitie and celeritie, ther: fore are they compared to a flat ming fire. Chrisoftome in his Panigericke faith, that a god Ans gell is theimage of God, bright, fincere, and through in bndefiled forme, both comprehendonspeaks able beautie. And being the miltes rte

The Deight ry of true godlines & glozie in the service of God, both budertake the potential purpsles from God. The Apostle Pau' therfore calleth boly Angels ministering spirits, Lubich are fent in feruice for them which are heires of eternall life. Therefore I do consider that the office of god Angels are to ferue in the holy vie of the Church, of ten times represent vidorie a gainst the furious practices of Sac than, and doe oftentimes discouer the powerfull will of God against tyrants, epicures, subtile heres tikes and hypocrites. Let us loke about, and with pure mindes thosowly confider, so that we find holy men walking in this life ac: tiue, yet were they in continuall friendship, as most acceptable and well belowed with the angels of God: and being continually frequented with the focietie & feruice ofholy angels, grew mightie and firong in faith, for that through

of the Soule. the fluct confolations they were made fafe. Holy father, Abraham this brother Lot received great affurance from God, through the mistery of holy Angels, the one was through faith, conferred not onely to obedience, but also to bes leeve the promises of God, the other through the conduction of an holy Angell, was fafely delivered from that cozupt and unchast cis tie of Sodome, whereas the Lord through fire and brintfone vilited the wicked Sedomites. Was not the good angell Raphael in continuall friendship with Totiah, not onely directed his fons peregris grination, but instructed him to heale his fathers blindnes with f gall of a fifth . Did not the angell Gabriel expound unto Daniel the 70. yeares of the captuity of Juda under the mistery of 7. weekes? did not God sende his Angell to preserve & cofert Sidrach, Misach

80 The delight and Abednago, throwne into a hote furnace, in the middelt of a flaming fire. Was not Cornelius admonished by an Angell, that his prayers and almes deedes were come in remembraunce bes befoze God? The Apostle Peter through the bladie perfecus tion of Herode, committed to pais fon, was enlarged by an holy Ans gel, through the earnest prayer of the church. Thus may we behold Gods Angels, in the miserable tymes of mournings and defolations, with comfortable elentiall presence, bid wipe away the bitter teares of the godly from off their cheekes. Also it is further to be confidered, howe the Angel of the Lozd, in the time of captinitie, was fent as in confolation to the holy Prophet Daniel: his eyes were as ficrie Lamps, his armes and his feete like polithed heaffe, guilded with the golde of Uhas: his

of the Soule. his boyce lyke the noyle of a multitude. This was Michael the Archangell, that fought with the Diuell, and preferred Gods des terminate purpole agaynst the Perfian King. Although Dan el was Aroke with the feare of Gods Maiestie, yet his constancy and patience receyued affured comfort of that iffue, which thould remaine in the promiles of God, through the comming of a Wel stas, by the annunctation of an holy Angel. As all men are of one and the same thape, not with. Cading diffinsted in gifts, offices, and degræs : fo am I to confider, that the offices a degrees of angels are by their names diverse, have fundate offices & purpoles, where: bppon their administration stans Deth: as Pou'e to the Colossians and Ephelian ,the Apostle Peter and the holye Deophete David. All which give them Guerall des gras

The Delight grees and honoes: as Seraphin, Cherubin, theones, bominations, vertues, principalities, powers, Archangels, and angels. Dionifius Arcopagita waiting upon the mine degrees of Angels, agreeth berewith. I will also in this my premeditation, in renclune of their Ambassage significantly ocliver the vie of their honourable names. As Michael in the 10. and 12.0f Daniel, and the 12.0f the Revelation, bid thew that he was called by name, who was like buto God: Raphael, in the in the 3.0f Tobit, was called the

Philitian of God. Gabriel in the 8.0f Daniel and the first of Luke, was called the fortitude of God. In the boke of Eldras the 4.chap. Vryel was called flight of God. Hieremiel was called the high nesse of God. Thus much Joght and do consider, that the nature of god Angels in their office & surce tion,

tion, doe remaine an optimance from God to execute true rightes oulnesse and holinesse from the maiesticall power of God.

A thanksgiving to God, for that through his great and manifold mercies hee hath ordeined a power of holy Angels to recal & comfort his churh, lest through outrages & manifold afflictions of persecuting tirants and heretical scilmatikes, in diffidece of godly promises and protections, it shuld by dispaire fall away.

Other mercifull providece over the church, most far a highly is extended the heavenly government over people and nations of the world, that feare a reverence thine holy name. Although in almightie power thou doest erecute terrible indgements against obstinate sinners; yet in rich mercy dost thou sed south they power and

the Delight principallities of Angels to coms fort thy holy faithfull servants in their nuferable calamities for that they over thy holy word, love and feare thee. In the dayes of thy noble fernant king Fzechias, Dioff not thou (D Lozde) by thine holie Angell, through an heavenly er: ploit discomfite the furious host of Senacherib the proud Affyrian king? Lozd, I confesse, that foz the defence and lafeconduct of thy Church, then half made the tents of holy angels to be pitched round about them that feare thee, and in prombence, power, and glorie tes Wifted thine excellent woorke of mercie for their fafe beliverance. Such was thy powerfull honcur (D Lozd) in yeelding heavenly re: notune, e perpetuall fame to thy pose Israel, thine owne cholen chilozen who although through ertreme inforcements of that prepos Rerous & tirannical governmet of Pharae

of the Joure.

Pharao the king of Egipt his talk matters, lined brider rep: of of bos page, cruelly intreated, and with Arange verations oppzelled: yet fuch was thine own fecret beere by the coduction of holy angels to poure manifold bleffings byo the. Moses having charge of the chilozen of Israel, thy holy angel gui ded the, the cloudscouered them, the rough sea gave place so; their passage. Dh heanenly Lozo, thou dioff open the rocks: the foutains brake out, and latistico their languishing thirst. Also in riche and glozious power, thou didft rame Wanna from the heavens to las tilfie their penurious delires. In heavenly providence, didft thou ozdaine thine angels to comfort them:thy fuffenance to feed them, thy waters to relieve & latisfie the. In the day of vilitation, the hour of tribulation, thou did Itill wait bpon them. As thou didft grave thy

THE DEHLECT thy commandements in tables of stone, and wait the tence of thy holy will in their hearts: lo didft thou direct them in thy wayes, and through thy conducting Angell, fet and directed them in the right path how they Mould walk: for thou by thy comforting spirits dioft stay them bp. Wut suben they trusted in their swine power longing & lusting after the pleas fures of Egipt, they wer through their owne devices as leaning uppon a rotten Haffe Deceined : fo; what is man in his owne will but transgression: Thou heavenly Loze dioft fuffer them to be temp. ted, but not aboue their Arength: get those which trusted in they? owne forces, as they could obtain no spirituall comfort from the, so neither could they repell the inuafions of Sathans practiles. But thou being the rightcous king of beauen, didle fend the limiting ans gell

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gell to execute thy tharpe viscipline with thy swood of instice: and with frowning ire, in cosolation of thine elect, strike a punish them, as often as they provoked thee: but alwaieshast been merch full in saving health to thine own deare Thurch, through Jesus Christ my redemer.

A Praier of thanksgiving to the

same effect.

what are mine earthly imaginations but dust a aspect as I finde nothing in my selfe except seth and bloud and all butworthis nes. As I cannot sufficietly think of that most excellent glozy appearationing to thy boly Angels: so my mouth is not able to speake in the aboundance of my heart, of they; splendant beautie: they are heavenly spirites appearement on the is they glozie not onely is admirable, but so; they; but speakable

38 The Delight

speakeable goodnesse continually to bee loned. They are thy citis zens, the princely Dukes of paras dice, the defenders of thy church, the bright radyant flames of comfort to purific the consciences of thy fancified vesselles ozdained to honour. So being thy ministes ring spirites (D heavenly father) they are keepers and preferivers of thy earthly prounces, and by thy power byholders and preferners of all howeurs, dignities, and ims periall dominions, both spirituall and tempozall. In thy feruice they fight against the typannie of Sa than and all other earthly cruels ties, and do through thy power, give triumph and videzy to thy Church against al earthly hostilities. D merciful Lozd, thou through the feruice of holy Angels doft des fend our going out & our comming in:they Cand in thy light, and are both by sea and land present at thy commany

of the Soule. commandement. The are through their ministery lightened both in body and minde, comforted in tri bulation and affliction: have fruis tion and benediction in all our ers tremities, by thy protectio through them, e are Grengthned in faith, and lifted up in contemplation of celetiall bleffednelle befoze thee. D Low, what infinite laudes and thankesgivings doth thine holy feruant Iacob yeals forth for thine eternall power & exceeding gods nesse, which thou in rich mercie divoest bestow upon him: as the ble of courage, frength of body, perfenerance of foule, to combate waatle against that buknowen Antagonist. That although hee was touched in the thigh, yet hee speed foeth the banner and entign of victory, for which conquest hee was called Ifracil, a conquerour. This spiritual conquest appertais neth to all the military faintes of the

I he Delight the Church wealtling against sin under thy fearefull weath: our own proper indignity fro Adam, and the malediction of the laive. Pet I do acknowledge (D merci full Lozo) bew noble and worthy theu art in Arength, thou book graciously refresh and carefully comfort our legrowful combating cogitations, in the daies of our ale flictions: thou makelt vs thine hus ble feruants to stand faithfull in hope of thy promifes, thine holy faints refule no pains, no travell, no affliction, so that they may approach the presence. Dh mercifull and god Lozd, fandifie and ensame through thy holy spirite, all the inward motions of mine hart, and grant me tranquility of foule, that I may finde perfect deline. rance from all doubtes and daungers of this life. That like as after thy holy Patriark Iacob had fro thy ahmighty power obtained Defence

defence and deliveraunce in his iournes, with thankefull heart acknowledged thy mercifull protection: so (Lozd of heaven) I hare tily thanks thee, that as through thy great kindnesse and loue, thou half luffered me to line bnder the protection, peace, and obedience of thy Church: so hast thou promised to pitch thine holy Angels about my habitation, that fin and Sathan through alluring temp. tation prevails not against mee. Therefoze grant me most merci full father, repentance of my fins sucrpalled, furnilly my conscience hereafter to serue thee in pure meditations of foule, and holy ers ercises of thy Thurch. As being protected buder that god angell, the messenger of fauling heith, the truth of thy holy word may thins forth both in the time of my life, and at the houre of my death: and in ioyfull contemplation of thee,

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I may bee numbeed in thy glozistus kingdome, with thy triumphant faintes raigning for eversmore, through Jefus Christour Lord and Saufour.

A premeditation vpon true humility, and through the practife of humility and amiable concord, offensive minds are appeared, and knit into the vnity of Gods Saintes, so that the peace of the Churche is preserved according to Gods will.

As Iacob through hum lity and the kindnesses of a most louing spirite, appealed the wrath of his brother Flaw, so through submission, deprecation, and beneuolent presents they for gave one another, and sozgot the wrongs done betweene them, were united unto naturall kind nesse, and reconciled through brotherly

of the Soule. therly tendernes, wept in the bos some one of another: 3 am to thinke and premeditate, that the like example is necessary to energ chaiftian man. As when dilagræs ing mindes, are reconciled to ons peaceable buity: then the concord of the Church is defended, and maintayned throughout & whole life of man. As godly lofeph was within the countrey of king Pharao, aduanced to great hono; and nobility: so in the ocepe humility of his foule, he pardoned the murs therfome intentions and blouddy practiles purpoled against him, through wicked malefactors: for God made him louing, humble, and fruitful in the light of his enes mies. This his godly erample dif covered his holy minde, furnished with all heroicall placability: for through mercifull forgiving of wrongs and injuries overpast, he was prepared throughout the whole

The Delgiht whole practile of this life, to krus Bad in holimeste of living.

A thanksgiving to God for pusging, preparing, and mollifying, the infirmity of the stubborne heart, meete to entertaine true and vnfained humility, through which the peace and concord of the Church is vpholden.

I Thanke thee (D mercifull and heavenly father) that through thy mercifull protecting mee, I am no greedy retainer of offences and hatreds, within the deep and fecret biderstanding of my foule; but that thou of thy exceeding mercy and godnes, half through grace enabled me to represe and moderate that most cuill desire to revenge, when, and as often as mine enemies have conspired my destruction. As then (most heavy nearly

of the Source.

uenly Lozde) half softened mine heart to become pittifull and perbonable, of all offences cuerpal fed, done, and committed against me, to thou of thine erceding god nelle by culward conversation, half through my creation endued me with heroycall goodnesse of nature towardes all men. Hoz as clemency and pitty in a Chailtian mans life, thineth in respect of all other vertues before thine eternall mercies: so these heavenly vertues possessed in a dinine soule so calme my tolling and fur move ling cogitations: fo often as those cruell inforcements and troubled temptations of the flethe affault me. The crtremity of true humility teacheth in me fubmiffion-net arrogantly to efferme of my felfe, oz proudly to despile others, know ing my felf to be but dust gashes. Thy louing mercies (D heavenly emercifull father) to till, manure, oris

and frudiffe my foule, and prepar red to represse, repell, and otterly ertinguith weathfull defire to reuenge, So that patience deepelie rooted in my foule, aduanceth me to true bieffedneffe, and maketh the glogy of thine imperiall maies fty, brightly to thine tpon mee. Acthing doth moze manifelt thy mercy, and teach thy good wil to. wards mankinde, then the bide zies and triumphes of thy deare forme Chailt, his patient pattions bnder the tirannous toments of the Jewes: through whose noble memory 3 am through patience bound, both outwardly and inwardly, to endure & beare the ins firmities, encombrances, fuspitis ons, falle intentions, ambitions, the hostile and cruell weath of mine enemies. Lord to blette my foule, that I may enermoze owel peaceably a patiently in the love of thee, to enion mercifull loue in

or the source

in the most iopfull comfort of thy kingdome: 4 that my languishing soul, may rest her wearied desires through patience, before the keies of thine humble church, that lovely spouse, through Jesus Christ, Amen.

A notable premeditatio, touch, ing the preservation of the Church, and the maruellous defence of the godly.

Figure 3 am to premedital, that Ismael bereft of his father, and afterwardes call away of his mother, destitute of all worlding help, was conserved from God abone. So Moses, when his mother had three moneths, privily safegarded his life, and could no longer withstand the rage and through of the king, thee put him into an Arke of reede, and committed his protection to Gods promitted his protect

uidence, affuring her selfe that Gods determination erceeded mans counsail: the child at length was preferred and taken by by the kings daughter. So all the godly being forfaken of their pas rentes, friendes, and kindged in this world, are dignified in the face of the confused byzoze by God abour. The cenenant which God in fecrete counfaile hath decreede, and purposed bypon the godiy, the wicked are not able to runne forth, or reach further as gainst them then God permit teth: for he exerciseth his chilozen under the wicked, for his greater glozy. So almighty God, by poloring downe his heavenly graces, sysweth his elected children the way, & directeth them the pathes, moning them to renounce finne, and Sathan, and to beerene wed in the spirite of their mindes by faith. As their protection is allured

red for their perfeuerance in this life, so are they aftered of a crown of glozy for their inheritance: bcs ing the finall reward of their trauels, after the dissolution of this moztall & infirme fleth. Although the Church of God standeth some time helpeleffe, bereft of all gooly governours and governmentes: pet is it alwayes through the protestion of almighty God, governed and conferued. Dur Sauio; Chaile by most fecret instructions and religious rules of consolation on, promifed that hee would not leave his Church forfaken, but to stand in all tribulations in the des fence thereof: that he would fend them a conforter, & spirit of truth, that Chould leade them in all the waies of truth. The prophet Elay deploying the milerable times of the Thurch, and her vesolation, comforteth the estate therof with these words. Can the mother for

fake her litle babe, but that thee wil take mercy on the chilo of her olone wembe: and if thee thould fozget her naturall kindnesse: yet wil not the Lozd of mercy forfake those, that in picty, fauoz, grace, apportagne to him. The prophet Danid agreeth herewith, faying:my father and my mother fortoke me, yet the Lord of mers er tooke me uppe. As Abraham wandered ouer Palestine, and o ther far countries not having any certaine mansion: so the Thurch of God wardzeth in all ages of this world, as an epiled Granger, abiected with cares, tolled with troubles, having no fure noz perpetuall mansion. Therefore the Apostle of God plucketh the visard of blind deceipt, fro y groffe and deformed mindes of worlds ly men, that having overmuch confidence in the vanity of this

dangerous pilgrimage, through

baine

of the Soule. TOI vaine hope, stand and stay them. felues byon the tottering frans litory bridge of this life: being euc. ry houre in hazard to be ouertired and ready to fall. Therefore the Apostle Paule crieth out, that in this world there is no perpetuall mantion: but an house not made with hand, not of this building, but everlatting which never fays leth, is to be enquired foz, and vili gently loght after. Therfore thele banishmentes bnder the cloudy corruptios of this world, warneth bs, of the first banishment of man from out of Paravile: counselleth bs to regard that heavenly City, purchafed as a most glozious inheritance by Thaiff, who luffring banishment and all other wooldly afflictions, rested the wearisome and tired Acps of the godly in all toyfull tranquility bnder him. Thefegreat unipeakable mercies of God, are to his chine chilozen

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The Delight For a glozious glatte, and a celeftiall mirrour to contemplat the beaus tifull clearnes of their own fouls, for hee both priviledge his owne childzen with renowne and dignity, budge the great perfecutions of the woold: he delivereth them in the greatest oppressions of the wicked, from out of the Marpo clouches, biting teeth, and benemous tongs of maitious wicked men, he conferueth them, he mas keth them cleared vesselles of his Church, bnoer the darke cloudie Aratagems of the wicked to fhine when the glozy of his countenace is cast upon them, as Noah in the general ficud, Daniell from the mouth of the Lions, Efdras & Nehemias were defended in Baby: ion. The Apostle Peter theweth, p almighty God belivered righte. cus Lor, fro being oppressed with the buchaft coversation of abho. minable men, his eies were holy, his

of the Soule. 103 his earcs were chalf, although hee was concernt every day among the bigodly, yet was not he fub: uerted to confent to their iniquis ties. As he could not choose but be bered suery day, to heare and fee those things which were repugnant to a good conscience: so the Lozd perferued him, and restored those wicked transgressions gries uoully to bee punified in the day of judgement: for the Lord of mercy doth best know in his secrete wisdome, how the godly Chal perfeuer in full trust of their delius rance, for his glory, from not bes ing vanquished with & cruel fiery darts of temptatio. 3 am therfore to confider, that although God for a litte while chalineth his church for finne, yet he will in weath remember mercy. How that I give thre by Cphraim: How Mall 3 teliner thee D Ziraell : Howe spall 3 make thee as Adamah?

How shall I set the as Zeboinn? Pine heart is turned within me, and my repentings are rolled together. Almighty God alwayes calleth his Church through excepting great mercies, to banquishe and appeals through repentance his indignation, and heavy displeasure against some.

A praise and thanksgiving to God, for the maruellous preservation of his Church.

Operciful Lozd & DD, 3
land and praise thine holy
name, for that of thy loning
favour and merciful kindnesse,
toward nations and people of the
world, thou hast in y secrete counsell of wisebome, chosen a Church
appropriated to thy self, as well to
magnifie the mightinesse of thy
kingdome, as to declare their saluation, having from generatio to
gene-

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generation revealed the glozie thereof, for the establishment of thy worthip, by the fre deliverace of thine elect, and by the encrease of thy kingdom, bott thew thy felfe God over all notwithstanding the greatest parte of the worlde despifing thy mercifull benefits offered by thy sonne Chailt my Sauiour through the fanctified preaching of thy Gospel, runne headlong into epicurisme and libertine pleas fires, which through the contempt of thy judgements, growe desperate in their owne malice, and secure through contempt of thy mercies. Therefore D mercis full father, being in newnesse of heart, regenerate through thine holy spirit, 3 offer my selfe soule and body for the affurance of obs taining thy mercies, that through the I may alwaies finde ready & assured delinerance. And as thou half premonished, that I have no other

THE DELIGHT other refuge in all temptatios, tribulations oz afflictions of this world, wherein I may repose my confidence, but in thine absption. so receive me (D heavely father) into fauoz quicke meinthy wates, feed me buser the testimony of thy mouth, for y I being wakened fro g heavy dulnes of my understans ding, may through thy graces neis ther be offended with & fewnes of thy final flock, noz make boubt of y most excellent reward which then hast prepared for thy glorious faints:but as a fluet role growing bp among pricking thornes, fcratching briers or franding nettles, fo is the vineyard of faving health cherished emanured in & midst of the dangerous multitude of the world. D beauenly father, the prophet Efay faith, that except & Lozo had left an holy feed for the increase of his church, the whole world had fallen into the like velolation, as Sodomie

Sodome & Gomozha cid. But as thou (D tender father of mercies) art able of dead fienes to make lis uingereatures, for railing by most fplendant glozy in thy kingbenufo if one graine be found in the plens tifuli barne of thine heavenly hul bandzie, thou art able through the excellent dispetitio of thy mercies to raile by an haruelt of infinit increase. And although when the son of man doth appeare, scarce any faith that be found byon earth, yet for y the glory of thine elect may be confummated, theu half commans ded thy little flock net to feare and tremble before thee, for y theu bott governe and direct them, as under y hulbander of thy church only the fourth part of god fave falleth into well tilled, wholsome & seasonas ble manured ground: so the godly and wicked are intermired toges ther in the church, while they are together in this world, yetthou

(D almighty God) dod io encrease thy graces in thy children, that both with patience and constancie, they are incouraged to beare the creffe of thy fon Chaiff, to the bitermost condemnation of the wicked, and to live in expectation of thy mercies bnder hope. D mercifull father defende the innocencie of thy church, faithfully and Croutly to confesse thy holy name, although it both confift in a peoze fmall despited remnant. In f mid. belt of the greatest inundations of the world, enely eight in the Arks of Noah were preserved: and ten, nay flue righteous men could not be found among the Socomits. Also in the time and dayes of thy conne Chailt the fauicur of manking, the companie and fellowship of the church confifted in a flender unregarded number, as Zachary, Shimeon, Anna, Elizabeth, Masy, loseph, . So (D mercifull far ther,

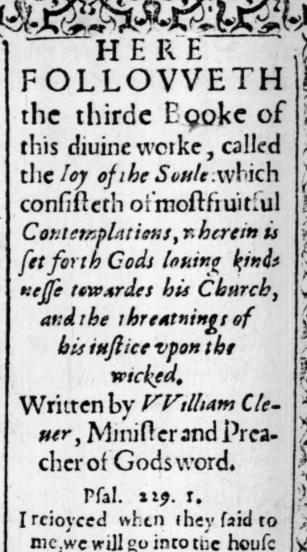
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ther) continue the peace of thy Church, gather together the number of thy chosen, hasten the kingbome of thy sonne Chaist, that although 3 000 baily beholve the greatest number of mankinde, eis ther through most corrupt wicked blasphemous idolatrie, haue robs bed and Aripped the of condigno glozie, which is rightfull and due to thime excellent maieffie. So thy church (D mercifull father) groas neth buder fozzow, mourneth bus ber paine, as a defolate widow the weepeth for her besolation : requesting thee to heale her wouds, mitigate her fozzowes, & put her teares as a cozdiall comfortable water into a bottle, that when the by faithfull pager and fruitfull contemplations appeareth before thy indgement feate, the may pros felle her confidence, that alwaics the half depended buder the protection. D gracicus Lozd God, make

The Delight make me fæle an infinite number offwete mercies, gathered togis ther for to attend upon my wrets ched foule. Manifest ento me (D Low) that I am lafegarded and preferred bender the publike trans quilitie of thy church, that thozolo the propagation of many good works, illuing out of my faith, togither with the working of the grace, I may throughout all the dayes of my life, peaceably confelle, that I am through thy faucrable compations protected, guer, Boned, and governed in all mine advertities thezew Zefus Chaft.

Thus endeth the second Booke of this divine worke, called the Delight of the Soule.

FINIS.

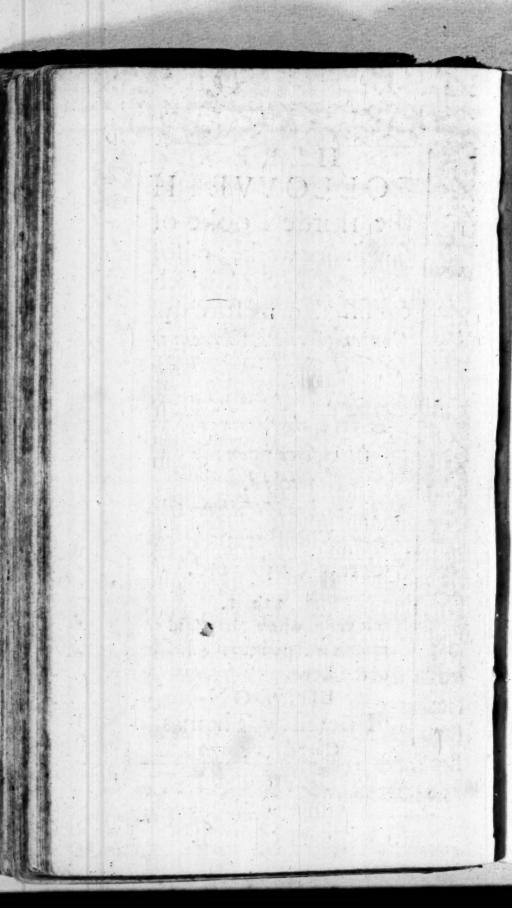


Of the Lord.

LONDON

Printed by Thomas

Creed 1507.





Here followeth most denout Contemplations called the log of the Soule, the third booke of this Divine worke.



Almightic God mericifull father, in the onelie is cololation, for in vilposting alliuing

creatures, thou shewest thy selfe to be God alone, and hast revealed to them without number the treasures of thy mercies. Also thou, not onely doest replenish bs thy paze creatures with large and liberall blessings, but hast appointed

Theiloy poynted holy Angels, and bleffed Spirits, as fwift mellengers of god tydings from thy celestiall theonisco Pallace of glozie, to represent thy mercies and fanour to us thy skirmishing Saintes here on earth, restoring perfect libertie, and delivering Christes Church in the middelt of molt great cruelties and bloudie perfecutions, endured buder the mas nifolde enemies of this life. So in the ende of all these troublesome verations wer are replenished with eternall felicities.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

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of the Soule.

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Dede thy Church feeleth the fruites of repentaunce in the death of thy fon Chaile, other wayes thee is fruitlesse, barraine, and in her greatest captinities, a desolate widdowe, mourning and fighing for the losse of her children. But hear nenty Lozo, thou in naturall kinds neffe dwest set her at rest, for that the Prophete fageth, the Mouns tarnes hall remoue, the hils thall fall downe to nothing, but as berilye as thou madelt covenaunt with ioy, that the waters shoulde no moze overflow the earth, so the excellent estate of thy Church but der Chailt, Chall Cande in Cabilitie and furenelle preuayling for enermoze.

Come Lord Iesu helpe me, Let thy mighty hand defend me Thy louing mercie sque me, Thy holy word instruct me,

Thy

The loy Thy holy spirit conduct me, Thy princely power protect me now and euermore.

Ded, thy louing kindnesse Looth alwayes governe & di rea the weake and despised estate of thy church, that although the be afficted, and tolled under the raging tempetts of the world ferning without comfort: Bet thy Stones are layde with the Carbuncle, and thy foundations fetled with the Saphir. As thy louing mercies, Lorde, were nes uer turned alway in the dayes of Noah: so when thy universall de luge overspeed the whole world, thou diddelf remember thy holy covenants, thy favours were nes uer turned alide from thy church. Throughout thy feruant Abrahams peregrination, thou bioff bleffe him, erecting an altar to thy feruice in Canaan. Thy belowed Lot

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Lot was preserved from the loseph acinzathfull consumption of the So, tempted by domites, for that thou didlt guide Putiphar and governe hime. Thy own cho sen Toleph relitted the corrupt at tempts of his wicked, hardy, and lewde Mittrelle, being call into paifon, no traannie could pervert thy true religion, planted and depely roted thosow faith in his heart: so in full contemplation of thy mercifull kindnesse towards him, he so loved thee, that no alluring temptations of this life could oppacte of overthaoto the finglenelle of his bndefiled conscience: for being mindfull that hee was number from the heritage of his father lacob for euer, hee fayled not in his feare and feruice tos wards thee.

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Come Lord Iesu he'pe me, Let thy mighty hand defend me Thy louing mercie faue me, Thy

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Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Heavenly Lord, the Ifraelites were delivered from the feri uile captiuitie of Pharaoh, and in the tired Geps of their iour. ney thou diddeft propose and perfourmethy graces and gifts to them. Daniel in the topsightnelle ofheart quiffice of his caule, was theolone into the Lions den, but being approved through thy migh: tineffe and power, was discharged as innocent of his acculations Ionas there daies and thee nights being in the Whalles Belly, through the manifolde declaration on ofthy mercies, was delined red from the middelt of the wide and forning Seas, his foule was compassed about with Wlaters, the deapth closed him in, and the wedes

wedes waapt about his head, he long laboured betweene hope and dispaire, yet finally through faith obtained the Lictorie, and in hazard of his owne life, for due execution of his vocation, fummos ned the Niniuites to repentance. Sidrach, Misach, and Abednago, were cast into a burning De nen, for that they woulde not consent to bowe noz ovey to the Golden 3mage of Nabuchadonozor, but patiently a constantly depended byon thy heavenly prouidence, thou wall thosow them testified in glozie, and manifested in power: feathy divine confolation on did feale their fafetic, and confirming they; affurance, were delinered by thæ, from raging fire and furious death. Thou Lord dost instruct all the children of thy houtholde thosowe peace and concord of conscience, that thozowout

thosowout all the bayes of their life, they thall folow the. For thou wit be established through them in right consincte: but where thou beliverest them from death, thou makest an open discoverie in time of temptation and tribulation of bictorie and glorie: therefore by the are they freed from al oppression.

Come Lord I esu helpe me,
Let thy mighty hand desend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Heavenly Lorde, the wicked bo not applie thy benefits to a right vie, but wallowing in their owne vaine de lires, are not thosow grace and true repentance called, knit, and reconciled buto

Come Lord I esu helpe me,
Let thy mighty hand desend me
Thy louing mercie saue me,
Thy holy worde instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Heavenly Loed according to the great mercie, discharge me from this heavy burden of Anne. Thou that littell in the high throne of mercie, loke downe bppon my miserable es state here on earth, thou diodest heare the mournings of such as were in captinitie, and deline, redst the oppressed from death: thou diddest sende downe thins onely begotten Sonne, in glozie, to declare thy name in Sion, and let footh thy prayle in Hierulas lem: when thy dispersed Thurch flocked abroad, theu dieff gather them 乔 2

them into one bnitie of farth, and obedience. Thou biodest call the Pations of the Leozlo to ferue thæ in one feruice. Thou biodeft call that earthly Hierusalem and her childzen, by the voyce of thy holy Drophetes, and in the cont ming of thy fonne Chaiff, and his apostles, to know and bnderstand thy holy will and pleasure in all things: so thosow tender affective on, and merciful care, half theu by preaching and myracles affem, bled them togither, as a hen flocketh her chickens, covereth them, cræping bnder her wings, but they repented not, neyther entertained the glad tydings of falvation, but with foo thy will and pleasure in all things. Wercifull Lozde, as thou half transpoze ted thy Churche bppon Eagles Winges into all partes of the inocide, to confess thy holye name. So (heavenlye Lozde)

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Mai 23-37.

of the Soule. 13 carrye nice uppon thy winges of mercie, into thy uttermost heauenly iones.

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Come Lord Iesu helpe me,
Let thy mighty hand desend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Hauenly Lorde, discharge mercies, from my offences, as my soule is rent and torne in pieces through the bnequall conditions of this life: so thou cank with the besture of thy mercies cloath me with equall glory of angels. Although the bnskilfull common multitude, either neglect or forsake thy word, being the etermall sountains of life: yet thy mercies are stretched forth over the right

The Ioy 14 righteous for evermore. Deanens ly Lozds, the wicked reien the frect promiles of mercy, deny for giveneffe of fins, and fo do fall into their owne innentions, and baine confidences, and are therewithall weathing punished access ding to Justice. But heavenly Lozde, I will not cast thee of noz farlake thee. I will exercise my our tie day and night, butill my pray. ers become most familiar in thy light. Deauenly Lozd, the wicked weetches, and loathsome gluttons of this life, accustome themselves to call byon that but when thy plagues and punishmentes overtake them, foothwith thos rowe puffed prosperities they res nounce thy power, their proude induration ofheart, is stiffe and Carke, that they? Aubburne concupilcences, and wilfull defires, can not bende befoze thee. Their prayers are borde, barraine, and emptie,

of the Soule. emptie, they are like a suddaine gale or black of whirlewind with out any fruitfull increase before the Most mightie Lozd, although thou fuffer mee to bee exercised in a most high contemplation of thy mercies, thosowe the malicious worlde, and bloudie practife of Typants, yet dwell thou with thy equall eye of mercie, beholde the pose Church wandering in the wildernelle of diltrelle, oppressed with sinne: yet in mercis full fauour dwest thou helpe vs pooze wzetches, out of milerie, and increasest our housholdes like flockes of theepe.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercy saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore,

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16 The loy

Merciful Loed my sinnes are many in number, yet thou accozoing to thy free mercy. and liberall promifes, and most certaine affurance dolt thew thy selfe fausurable to forgive, thorow thy some Christ Jesus, thon ace cozding to thine owne righteous neffe wilt accept my heartie pape ers, and not beale with mee after my firmes, noz reward me to the highest & invaluable price of mp transgreffions. Percifull Lozd, let the powerfull operation of thy foirit attend to my spiritual requests, for through the spirituall promises my faith is builded up, and my soule plotted and surely fortified to inherite y glozious Syon. Let thy weathful displeasure be turned farre away from Syon, this holy mountaine. Let no desolation oz mourning misery thosow & great transgression of our fozefathers suppresse the inward concord and gladioms

of the Soule. gladsome toyes of thy fanctified people feeding oppon the fruitfull increases & iopfull pleasures there of. Percifull Lozo, although wee thy poze people are reprochfull to all people and nations of & world rounde about bs, yet mercifull Lozd helpe bs hære, & bnderstand the pittifull supplications of the feruents continually mourning thosolv the captivitie of our finful fieth. Fozif thy glozious face thine bponthy holy fanduarie, it cannot long lie waste, for thy name sake.

Come Lord Iesu helpe me,
Let thy mighty hand defend me,
Thy louing mercy saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
nowand euermore.

# 5

18 The loy

I Aurned my selfe buto the by I often praying in the day times and night fealons, weeping and mourning in fackcloth and aftes, as thy olde Afraelites bid in mis ferable feafons and fozzowfull pu nishments, when the 20w afflictions and captinities they were exercised for purging and promoting thy Church to thine moze gloziously in the face of thy enemies. So most mercifull Lozd, the foules of thy feruants are eased with humble praiers of finward heart which thou require a :thou knowest most beaucily father, our fraile weakenesse standeth whollplin wandzing defires of the fleth, therefore wee lake to the to recouce our Arength and liber, tie thozow thy holy spirit, when we vied fecretly in the forrows of our foules, to offer most rare and behament prayers before thee, then were thy mercies family liar

of the Soule. FIG liar with bs, for wee did not emit any opostunitie that might minister vie and exercise to thy seruice: although sometimes for a short season thou disdest frowne and deferre thy favour towardes bs, yet didft thou not at length des nie the requests of our lips. Do therwise mercifull Lozd, our fins thosow dangerous doubts mose and moze increating and over charging bs, our deliverance thuld be deferred buto the day of benges ance, as when the mouthes of the bigodly thall bee ftepped, then shall the righteous recover in thy comforts.

Come Lord Iesu helpe me,
Let thy mightie hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me
Thy princely power protect me,
now and euermore.

Percifull

20 The loy

MErcifull Lozd, when the oto Afraelites were defiled thos row any bucleanencs, they durst not approch thy presence untill their bodies and garments were wather. So thy holy priests clensed their offences, least they Chould perith by effering any poluted facrifice in thy fanduarie, confecrated to the vie of thy holy name, Mercifull Lozd, purge my uncleane soule that it may become a Sweete smelling facrifice bppon thy holy Altar. Let mee thozow mourning lamentation in & Death of thy sonne Chailt wash my hard couch with mollified teares. Let me wholly both in foule and body, affent to thy free grace of reconcis liation those we faith. The merciful Lozd make mee able to frand bes. fore the in the day of temptation Lette not the foule cozuption of sinne any more apprech or appeare to invade my languisting diffreffed

of the Soule. 2 I diffressed conscience: let my cons tinuall meditations thozow thy mercies, deale the force of the boly spirite in operation of saving health towardes my speedy conuersion. Dh mercifull father, if the most vaine wandering cogitations were rubbed away. 3 Chould mest purely reade, meditate and understande thy holy lawes and commaundements: if I were deeplie plunged in the facred waters of thy wiscoome, the foule spottes of my cozzupted sens les should bee clenked, and my heart through daily dutie and fas cred feruice, framed to bnder. stand thy pleasure in all things. Naman the Sirian diseased with leapzofie, could not bee clearely clenico from his bodily leapzolie, untill hee hadde wathed feaven times in the river Zozdane: fores upt thou beauenly Lozd, purge the cozzuption of my foule defoze

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med finnes, no waters can denfe my bucleaneneffe, noz no Fuller make white my cozzupt polutions. As Elifeus the 1020s phet, thosow the powerfull spirit of thy operation, made the bitter waters tafffull to relify, so then makelt feule publies to become Sweete flowing springs, thou breakest hard Rocks to become flowing fountaines. Thou mas kest the barrains wildernesse a Chanding Pole, of most dzie groundes cleare and flewing ris uers, for the comfort of thy cholen Thurch. Dheanenly Lozd, when the fountaines of thy glozy and grace did ouerflow and purge the high chates of them that are proude and mightie, forthwith thosow faith and repentance they were levied to walke the lowe vallies of humilitie, for thes row thy mercifull fanctification they were made lowly in their

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of the Soule. 23 owne waves, and prosperous in thy eyes.

Come Lord Iesu helpe me,
Let thy mightie hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

heaven is to have mercie boon those distressed week that better the estate of grace in true repentance are graced for their sumes: thou givest them comfort in their miseries, being thorow sin poore & distressed, thou dost help them, and from the bound age and captivitie of sathan, dost advances them free Citizens of thy kingdome. It is thy propertie heavenly Lorde, not to suffer thy holy ones adopted in thee, to bee thorow

24 The loy

thosow typants enil intreated, neither in the void wildernesse to wander out of their wayes. And when they delight and rejoyce in the, thou doest prosper them, and keepe them as the apple of thy eye, and fædelt them with the heritage of Iacob. So also thou givest bledlings unto those, which in their great penuries and hunger, powie out the languishing complaintes of they? Soules bes foze thee, thou doll refrelb their troubles, and givest comfort to they? forcivfull afflictions. The warme Sunne quickeneth and comforteth all living creatures, according as thy holy ordinance appointeth, for the excellent benefite and necessarie vse of thy Church. Thy light both spring bppon them out of darkneffe, and thy darknesse that be as the none day befoze them. And thou mercis ful Lozd, in fræ bestowing al these

of the Soule. 25 thy gracious benefites requireff no other reward or recompence, but that man thould love the, and spould bee converted from his finnes. And being once buguiued from the bandes of wickednesse, that no moze feele the waight and oppzeffion thereof: for thou wilt lift them by from dult and darkes neffe. Lozo let energ yoke of Sathans temptation be broken, and the fetters of infirme milerye, stampt in peeces, then shall the Church goe free, and thy king. dome hastened in one, call these earthly and corrupt creations let at liberty. Wercifull Lozd, as the sweete pleasures of this transitos p life, have long obscured & dim. med the eies of my foule, fo thou

mercifull at this present, endows

ing my feeble sences with the

Arength of thy grace, my repen-

tance shall bee cleared and manie

fested without wainckle befoze thee.

thee. Therefore merciful Lord bleffe me with thy precious gift of mercy, through thy fatherly farmour accept me among the nuber of thy faintes, fathion the Image of my foule to become most beautifull, and bleffed in thy presence.

Come Lord Iciu helpeme,
Let thy mighty hand defend me
Thy louing mercies faue me,
Thy holy word instruct me,
Thy holy spirite conduct me,

Thy princely power protect me now and euermore.

Mercifull Lozd, build againe Jerusalem and Juda, repaire those ruinous and decayed stones, fallen from the savetised soundation of thy glozious Temple, call thy holy Sabaoth a day of delight, consecrate it in the power of my soule, as a glozious dedication befoze thee, make mee to honour thee, not in following my owne waies, noz seeking my

of the Soule. clune will, no; speaking one bain wood in thy fight. But wholly depending upon thy providence, I may be free fro earthly pleasures two:lely contempts. Thou half vermiled to be good and gracious to them that are pure and clenfed in heart, ethole which night and day doe watch & ward against sin and fathan in thy fanduary. God and gracious Lozd, let me not bee found flumbzing, when the bride grome halfneth and calleth bpon me in glozious glozy. Let mee follow on with & fine wife virgins, Math. 25 whole lamps with oile and lightnes are cotinually replenished. D god God kæpe mine eies from proud luggeltions of the flesh, and subtile temptations of sathan, for neither knowing & day noz houre when the son of ma hastily know keth & manifesteth hunself, 3 shal be as one unprouided, ouertake, &

mared in my ofon flugily defires.

28 The loy

D mercifull and eternall Kather, as thou halt prepared unspeakable and infinite toyes for thy elected saintes and chosen Church. So hasten sorth my tired steppes and wearisome pathes of this waysaring life, untill that I be exalted unto thy high court of mercy, to possesse interminable composes, shrough fruition of everlating peace, and tranquility of soule, provided for thy chosen Is raell for evermore.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy wordinstruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Hauenly Lozd, beholde all soules are thine, both & soule of the Father, and the soule

of the some, yet what soeuer soule transgresseth against thee, shall die & death. Wee which is just, in thy eies, both those things which be equall and right, as not having I sech. 18 eaten oppon mountaines, noz life ting by his eyes to the Jools of Afraell noz defiling his neighbozs wife, noz lying with the mentirus ous weman, not oppreffing the poze in his righteous complaint, restozing the debtoz his pledge as gaine. This man reioyceth in peace of confcience, through feare and reverence draiveth neare thy feruice, especially for that not violently hee raveneth bypon other mens gods, but giueth lustenace to the leane and hungry, with a garment covereth thenaked, increafeth nothis wealth by viury, withdraweth his hand from all iniquity, executeth between man and man true judgement, walkethin thy lawes, and observeth that

The loy that which is tult before thee, this man liveth and resteth in peace of conscience from the wearisome Reps of this life, furely this man turneth away from his transgress fions afoze time done and come mitted against thy Maielry. So that hereafter being warpe in his waies, both nothing that displeas feth thee, his foule lineth for enermore. Therefore, good Lord, the mercy is infinite towardes pooze finners, more ready to pardon, then to punish, for through thy long luffering thou bolt manifelt the same, as in deferring punish mets, thou thewest mercies. Wat in the end thou callest home those wadzing thepe which have roued into & ottermost wildernes of lin, to fixed within the pleasant græns pattures of thy joyfull Paradise.

Come Lord Iefu helpe me, Let thy mighty hand defend me Thy Thy louing mercies faue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Merciful Lozd, through the wildome, thou half appoint ted to g reprobate death and condemnation, but the end of thy lecret wisdome byon them, is not only their death, but thy glozy, for as thou dost not approve sin in the reprobate, so dost thou offer mers cy through generall repentaunce. Thou neither doeff defire noz des light the death of him that dieth, feing we are builded by in Chaift to good works, which thou in mercifull compation hast prepared for us to walk in, and to the fame Ephinic. end, hast powerd thy spirit uppon all fleshe. Although the rouing minde and peruerie will of man, except through the holy spirite it

22 The loy be regenerated and helped, will neuer attent to thy holy words, neither waalle against the peril lous battels of this world, now ther will they be stayed in the pace miles of faluation. So thou D mighty God, requireft this spiris tuall regeneration to be settled in the harts of all men. Hoz as Ctub burnelle is the cause and merite, in the rejection of the wicked, so through their owne forward wils, do they reliff thy merciful fauous, neither will they embrace thy fab uation generally offered. The Paophet therfore disclaimeth the Aubburne paide of the wicked, when that all the day long thou half Aretched out thy hand to a ken against thee. Therefore most

Rom. 18. people that hath relifted and sport 16.65. ken against thee. Therefore most mercifull Father, for that all men are not sauce, so it is manifest, that the cause there is not in the, but in mans will, which will not over

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Clever,

of the Soule.

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obey thee, drawing them through the preaching of thy word to respentance therefore as the wicked are guilty of their owne condemnation, so when the godly go forth in their strength, thou doest turne them, refreshe them, and bring them from the depth of the earth.

Come Lord Iein helpe me,
Let thy mighty hand defend me
Thy louing mercies faue me,
Thy holy word instruct me.
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore,

Operciful Father, that Prouerbe realed in Itraell, the fathers eating few; grapes Frech. 18. the childres teeth are fet on edge, so energone as guilty in thy indements, dieth through his ownetransgression, for as the afficients of thy electe are by measure for

The Ioy 34 a feafon puniffer, fo thou givet thy chosen and holy one grace to beare the same to thy glozy, but to the reprobate, it is the inst judgement of thy weath, leaving them to an insensible madnesse and headling affonishment. D heavenly Father, thy covenaunt of grace made to the fathers, and through the death of thy some Chaift, poward full strength up: pon thy Church, so all thy fancis fied members are conjoyned in one vaity through the same, for thy mercies as flowing fountains have fruitfully over-watered the functified hearts of thy chosen faintes, and increased in them a plentifull harnest to thy kingdom. Therefore D good God frame in ine through the help, the holy fpis rit of understanding, that altrans grellions may be call farre away from mee through repentaunce. For as thou half fealed thy chosen Church

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Thuch be not the command of grace, so hast thou restored mee to be numbered within thy sandiffed so society, endewing mee with a new heart, and framing in mee a righteous spirite, whereby James comforted with thy helps, and extablished with thy free spirite to line in thes for enermore.

Come Lord Iesa helpe me,
Let thy mighty hand defend me
Thy louing mercies saueme,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and enermore.

God Lozd, as thou in thy fecret decree of mercy, hast appointed an ordinance by pour the sunne, moone, and stars, calling them all by their names, and appointed them in their natural

Inc loy tural propertie to miniter feruice to thy Church, so that they should patte forth by equall course and ultrace, thou givel them seves rall orders and decrees, for as thy glosy is shewed by them in the firmament, so doe they refresh and comfort the earth, with this ning and brightnesse. But thou mercifull Lord art the brightnesse of thy people, and doeff craft the iones of thine annointed, thou art glozious in power, thy thoughts are very deepe, thou never failed the people, not forfakelt thine in heritance. As the cloudes couered Exod. 13. thy chosen Israelites, when through thy glorious power they passed over the red fea, so thou doest anide and cover the beautie of thy Church with glozious mes mozy, converting and disposing them to ferue thee in all righteous wayes. Although for a while thou doest chasten thy Church, fu?

of the Soule. for that thy speepe should hears thy voice, yet in the end then dott deliver them, and instructhem in the true knowledge of thy law, and direct them in thy righteous neffe. Therefore most mercifull Father, take compassion uppen me, for I am in mifery being thy proce thespe, make mes affamed of mine iniquities, for my face is hardened like a harlot, yet being faught knowledge and discipline of thy law, as the true feede and generation of thy posterity, I shall inherite thy slowing land of Inheritance, and Gall not bec as thamed to confeste thy mercy for euermoze.

Come Lotd Iesu helpe me,
Let thy mighty hand defend me
Thy 'ouing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy holy spirite conduct me,

The Ioy 38 Thy princely power protect me now and euermore.

Dod Lozd, I confeste, that it is not in mans will so highly to offend, but thy mercifull power is farre moze aboundant to forgine. The festring fores of my firmes are most neylonie, and corrupt, but thy precious balmes and healing medicines, are moze healthfull and wholesome. Thou forgivelt all finnes, and healeft all infirmities, thou fauest the life of the hely ones from destruction, and crownest the fandified mems bers of thy Thurch, with mercie Chro. 33. and louing kindnesse. Manasses king of Juda, through the glut of prosperity, loathed thy worthip, wholly neglected thy ferince, but at length caried awaye captive quiued in fetters, bound in chains ofiron, gathered to himself know ledge & obedience of thy fervice, and fought after the with teares and

and repentance. So most mighty Lozd, when thou in fury didit cast thy plagues boon thy whole land of Juda , through their great fins were left in extreame captivities and confusions. For thou otterly diddst day by their fountains and made barraine the elements, for When their inferiors were by the nobles of the city commanbed to 1. Rec. 17. fetch waters, as otterly alijamed a confounded, they covered their heads with rebuke, and returned with empty bellels. As their gras was bitterly parehed by, so g pleus tifull increases of their harvest were confumed. O merciful Logo the common multitude repented net, they followed the blandiffing wates of hypocrites, 4 the luffull pleasures of Epicures, they bes held begeance in the valley of thy weath, and yet repented not. But merciful Lozd, thou doft cast thins eyes bypon thine ofone chosen **3** 4 Sien,

Clever

Theloy 40 Sion, thou dioft decke her with the light of glozy, and the heatiens foredde out like a curtame ouer her, the expected from the through true repentance, saving health. Thou art mindefull of thy coues naunt and promise, made to a thousand generations, for when thou doft fmite thy children, thou doest heale them, when they loke for peace, thou doest exercise them with warres, when they are in heavinesse, thou doest encrease their topes, and in the deepe dis Areffes of their foules, does come fort them for evermore.

Come Lord I est helpe me,
Let thy mighty hand defend me
Thy louing mercies faue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Peanenly

of the Soule.

41

Hand deare inheritance do acs knowledge the woathinelle and their unwoathinette, thy mers cies and their wickednesse: They cofesse the iniquities of their fores fathers, and thy gratious god: nesse, deferring thy correction in punishing them. Wercifull Lozo, thy people do now confess the to: kens of thy weath, and feele thy heavie displeasure against sinne, for that the fruites of the fielde is now perithed, the vine dried by, and the fig-trees withered from among the sonnes of men. Also when the destroyer hastily coms meth in fury and bengeance thos row dearth & famine then are thy people punished, but thy priestes girde themselues, lament and bes hold thy people in penury. Like: wife the Winisters of thy Altar fanctifie a fact, call # folemne al sembly, do gather the Elders to

Lever,

The Toy repentance. Most mercifull Lozd, when in former ages the weath ehinds full displeasure, either those w ucd in famine oz moztalitie appeared, ficelds. leoke it thou diest not spare them in thy saule owne habitations at home, but tc Was viodest mingle their holy sæde graffe. among Pations, or else scatter them in Arange Countries for ac wilde esdid Therefo28 their sinnes. kingly Prophet David builded.to ind in the ight of thy worthippe an Altar, for ehilles eir breath thozow vaine numbaing the pros id draw ple given buto him in charge, they ce drafell away from thee, yet in the ende appealed thy weath and ons. heavie displeasure in most dæpe Tocl 1. compunction of soule, by hearty id faile, for repentance in the houre of his heir eyes troubles called uppon thee. Wer: cifull Lozd there deed from Dan here was o grafie. to Bersheba in one day three heir iniscore and tenne thousand. As hee juities did was deceived leaning bypon his eftific udgeméts, owne trust and confidence, so Gors was

of the Soule. was hee like buto a rotten staffe wherein no strength was. But thy strong hande and mightie arme Striketh bowne mighty 2, Sam 24 kings and high potentates in the day of battaile. But touching the outwarde facrifices of burnt offerings and peace offerings mingled in the bloud of Beaftes, are of no reconciliation or fauous rable acceptance with thee, being like a perithed potsherd hele ding no licour, do make no attone: ment with the Deauenly father, the inward repétance of the heart with confession of thy instice and ours bulwozthinesse when thos row bitternelle of our foules our complaints approch thy presence in the daies of our advertitie, both make agreement with thee. Therfore decre father ofheaven, it is meete that in all tribulation ons of this life, wee doo submit

our schees to the favourable correction, being farre better to fall into the mercifull hands, then into the hands of cruell men.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and evermore.

Mercifull Lozd, thy honous rable righteousness is moze assured in saving through pittie, then in concerning through insticc. Therefoze Lozd Jam most bold to confesse mine owne guils tinesse, my conscience being laben with a mighty burthen of my transgression. Dhy gratious Lozd, through mercy discover thy glozisous countenance opon me, Jow accuse mine owne frailtie, sor that

45

that through mercy thou Mouloff excuse my great misery. Although heavenly Father, my soule res maineth folitary, yet thy loyes continually do wait open it. Although 3 am like a mourning widowe, that hath lest her first ion, yet thou doest comfort mee, I am left like a wæping Prince made tributary to other nations, yet can't thou reffoze me to the land of thine inheritance. Wer: cifull Lozd, as my mileries doth make mee to knowe and under: stand what incomparable commodities and benefits 3 have loft when Thave forlaken the fruitis tion of the bountifull fauour: lo whe theu turnest thy beight countenance bypon me, Jam bayled from the Hadowe of darkenesse and power of death, when my outwarde senses de græve, foz that my fall is headlong a withs out stay, then doest thou take me

by.

The loy op. But for that thy true religion, and holye fervice shyneth not so brightly in my carefull conscience as afoze time, Jam beepely plum ged in the anguishe of my soule, when I feele thefe fecrete befires of my conscience, muddied & made corrupt, thorow the Airring perturbation of finne, 3 cannot be clensed except 3 læke to the for remedie Therfoze merciful Lozd, luben 3 bo loke into the bottome of my firmes, I call bpon the: for thou as the authour of my afflicts ons mailt infly exercise mee: but feeling remedie of my ficknesse, 3 confesse the the author of my bes liverance. As the roke of my tras grellions are bounde bypon my hand: so are they wapped about my necke. Why Loed haft thou made my Arength so fæble and weak-luby are the powers of my bodie so decayed, except because the multitude of my fins doe fine preffe

of the Soule.

presse me, that I am brable to rise top: I am stained in all the works of my hands, and have roued abroad like a harlot, thorowe mine owne inventions, as one belivered into the hands of Soathan am spoyled for ever, without the blood of thy son Christ thorow my credulitie, speedily wash me: have mercy lord, have mercy boon me.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

the uncleane issues both of men and women, as corrupted putrisacions, were interedicted to come to the sacred and pure dedications to the service, except

The loy 48 except they were first purged, could not appeare cleare at \$ day of the tabernacle before thee. So T cannot bee reverenced and res Rozed to my olde estate of innos cency, except thy free grace first worke the effect, and freely purge me through thy mercies, and is regenerating in me a new heart, frame mee to understande the les cret counsell of my saluation, bes fore which I feele no iones of thy kingdome, not pleasures of thy felicities. Principally god Lord, thou must beale mine infirmities and cure the difeates of my fins, then thall I bee faued: therefore mercifull Lozo, let mee not like due Aubble in the middest of my finnes, bee lightly puffed away with every benconstant hurling winde. But Lozd take mercy bps on me, take mercy bpon me, the fanctified woozke of thy holye handes. Come Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercy saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Mercifull Lozd, thou louelt truth, and therfore velighs tell to fearch and trie the in. ward parts of thy fernants, for that they should neever and nees rer proceede on to the truth of thy compations, theu fandifielt them thy owne dere chosen servants, with the inward fealing of thy iopfull bleffings, to keepe thy te-Amonie se lieke thee with their whole hearts. As they are within the locietie and compasse of thy fanctified inheritance, so dost thou prosper the thy humble servants, in the face of men. But the wicker within

The loy 45 within thine own conceits thinke themselves wife, and counterfet a pretended holines above thy low ly humble & chosen Church, and that in respect of their outwards works, and baine traditions, thep are difficiated from the felowihip of the kingdom, and are not munbeed within the flocke of thy inhes ritace, they both contemne thy inward benefits, and outwardly des lude & wicked world thoroto their Chameles diffimulation & hedlong conversation. Thou oh lest God) doff bestowe thy blessings oppon thy feruants, as most certain speciall feales and testimonies of thy fatherly fanoz towards them, thorow beauenly infusion of thy wis dome into & depth of their minds: thou diest inrich them, and in thy fecrete counsails give them everlasting life, why should I then des fire to line, except in thy righte. outnette (why thould 3 put confidence

of the Soude. 51
bence in mans policies, lexing
thou art mightie, and thy power
ouerreacheth the compatte of the
whole earth:

Come Lord I esu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

bout my pathes, and about my bed: so thou triest out all my waies. And to manifest them selves plaine befoze thæ, they are discovered in rightcousnesse. As thou alwaies lovest truth: so there is nothing in thy nature but trueth, for the power of thy God, head consteth in certaintie, power and truth, although I am some times manifestly punished thosow guilti.

The Toy \$2 guiltineffe of my transgressions, pet I cannot fecretly charge thee, but plead for mercie in remission offins. In thy almightie power indgement is never perverted, no; when thou doft scourge with afflictions, thy compations are not overturned. D heavely father thou doest keepe the promise with me for enermore, for Jamas a wandzing theep Araying from the fanctified bottom of thy faithfull flocke: gather me to the number of thine elect, through the grack ous calling me to repétance, make me a true and bufained penitent befoze thee. Wolf deare father of heaven, most cofortable were thy speches to the man sicke and dis eafed of the palley, laying, thy fins are forgiven tha. These swate wordes, through thy comfortable inspirations, do doop the loves of thy grace into my diffrested soule. Although the wicked world, thos

row

lark ..

row outward punishments and miserable fight of my afficients shall account mee most unhappie among men: yet Lozd, thou secretly beholdest mee in patience, makest me to grow up as a yong plant, until the memorial of thine aboundant kindnesse bee shewed from generation to generation, thorow peaceable tranquilitie sor

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protest me
now and euermore.

cuermoze.

Obeauenly Lozd, thy fernant Abraham being without if fue and mourning in hims selfe for posteritie, theu diddest give comforts to his sorowes, not onely

The loy 54 onely diddelt increase from his loines a carnall propagation for illue of his inheritance, but tho row confidence theowne uppon the, dioli multiplie his feed as the Charres of heaven, extending thy fauour towardes his offpring without ending of time. Theres fore most beauenly father, thy owne faithfull children are affured, that when the day of this life swiftly passeth away, then the night and darkenes of the wicked according to the revolution of time approcheth. But thy celetti. all toyes are a continuall beautie without fading, a glozie without blemily, a day eternall, a lighte, enerlatting, a feed without nums ber, and a generation for evermoze. So also the seare of thy name, not onely both encrease thy mercies in multiplying the feede of thy kingdome, but doeft Stop by thine owne chosen inher ritance

ritance from extreame reprobation for enermore. As thy glorie mold mercifull Lord, thineth byon all living creatures thorow thy god will declared towards them. So dost thou pittic thy owns children, and thorow their repentance sparest them in the day of whath,

Come Lord Ielu helpe me,
Let thy mighty hand defend me,
Thy louing mercy faue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
nowand euermore.

Modificationly Lord, thou diost promise to Isaac & Iacob great and manifolde blessings under this vaine & transsitorie life, but didly first afflict them, and make them meet so, thy service,

I he loy

feruice, and when thou dos pers fourme and advance them in thy promifes, thou forthwith didit perfourme to them most singular benefits, and cucrippead them with glorie. Thou diost send thy holf of beauenly Angels to comfort, preferue, and recall the m, and did combate in defence of thy church and holy faints. They nas turally defired thy wifedome, and melined their indevours to bee measured out by the plame perfect line of thy commandements. As thou mercifull father, madelt a large covenant with them, to with fignes and manifelt tokens of thy mercies, thou didft confirme thy promifes made buto them. In reaulced, yet nevence they ferued the, and in as uoyding all superstition and ides latrie they walked in byzightnes of conscience, and with true wor thipping of the name they honous red thy eternall will and heavenly promise.

Airly ugh lacob was horow manifold emptations in the agule of aban af. ontinued e in the ouenant noft affu-Ed.

promises, thorow daily repentance, they continually deployed their owne fragilities, desiring remission of sinnes. So thou god kord according to thy accustomed mercies didst cover them beder the wings of thy protection for envernage.

Come Lord Iesu helpe me,
Let thy mightie hand defend me
Thy louing mercies saue me,
Thy holyword instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore,

I Cauchly father, thou diolt Exed. 15.3.

I promise thy servant Moses
that under thy power and
his government, thy people 36
racis should bee delivered from
service captimitie of the Egyptic
tians, under subose tributarie
boundage they had served soure
hundlesh

3 6 5

The loy hundred yeares. As thou, god Lozd, walk constant in promise to: wards them : So were they confivent in affuraunce, depending wholve uppon thæ: for that with feare and reverence they prays sed thy mightye and noble actes, declaring thy powerfull working amongest the Pations of the worlde. Thou (mercifull Lozd) diddeft spreade thy light over them, and with the eye of thy mercie, diddelt regarde them with lafe deliveraunce in the bottome of the seas, thou diddeft fixes and nourily them with aboundaunce of meate in the wildernelle, thou diddell cos uer thy light through thine abount daunt and glozious Cloudes o uer they deliveraunce, and commaunded them to cast they; ayme uppon the motions of the Sunne, Mone, and Starres, which stode still and obeyed to the

of the Soule. 19 thy fernice, thou didl give them courage and force in the face of their enemies, and being livelie touched with the power of thy maieltie, they did not retire. Deas uenly Lozd, thou diddell moysten their hearts with thy graces in the day of repentaunce: for whatsoever happened to this thy ches fon Inheritance for their fafe de. liveraunce, it was thy sovereigne direction and kingly power over them: for their iust cause required thee to be mercifull, and to couer them bnocr thy wings, in mightinesse of battaile. So when the day of their tribulations, expired the day of most noble memozy Hined bpon them in their deliverauncs from the dangers of Egypt. Come Lord Iesu helpe me, Let thy mighty hand defend me Thy buing mercies faue me, Thy holy word instruct me, Thy holy spirite conduct me,

1

0

13

5,

to

The loy
Thy princely power protectime
now and cuermore.

Dou most rightcous Father of-heaven, halt freely be-Rowed the gifts of thy mon ercellent spirit uppon the sandi fred members of thy Church, and as the fecret understanding of thy wisdome doth inspire, and illuminate the true and most ers cellent professours of the holie word, through which their hearts are raudhed in the most feruent Defire of thee: So, fog a manie fest contemplation of thy loyes, thou half disuapled of mysterie of thy most holye woode to babes, and Dephants, and hid the knows ledge of thy will from subtill wooldlinges, and fuch as have confidence in the mightynelle of their powers, and rich renowme. Thou (D heauculy Father) diddelt call men of occupations,

35

of the Soule. 61 as Fishermen, Toll gatherers, Tentmakers, and Sheepheards, but whom thou diddest reveale

thy word, and through thy secrete grace instructed the in thine hear nearly wisedome; thou didst fæde

them with the bread of life, 4 they receyved the water of understans

ding for their drinke. Thou did to open the Areames and fountains of lively water, which gushed out

from the house of David, and the

inhabitants of Zerusalem: yet for sinne and bucleannesse, they des

served weath: but thou in favour

through the death of thy son Christ,

restozed remission of sinnes to thy elect, whose blod as a swift flow-

ingfountaine clensed the citizens

and inhabitants of the militant

Zerusalem foz euermoze.

Come Lord Iesu helpe me, Let thy mighty hand defend me Thy louing mercie saue me,

9 3

Thy

The Ioy
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Merciful Lozd, thou half the pline instructed me to buder Cand the difference betweens the mileries of mine owne infirms wature, and the excellent toyes of thy comfortable mercies. 3 am persuaded that I shal continue in the fulnes of thefe thy graces, fo long as thy louing spirit abundats ly thineth bpon me. Foz although my state bee now contemptible in the faces of worldly men, yet whe mine odious fins are taken away and clad with buspeakable trans quility in peace of conscience, then Mal appeare in me a reformation from my disozdered wayes, and reffozed to a glozious and euerla-King contemplation. D mercifull father

of the Soule.

62 father awake mee out from the Zach. 3 fleping flumbers of iniquitie, as thine holie Popphet Zacharie bes ing awaked from out of his bead fleepe, laked up and beheld a gol ven Candlesticke, with a bole and seuen Lampes incessantlye burned bypon the toppe thereof day and night: These were thy wordes, oh mightie and heavenly lozo, to Zerubbabel, that neither through a mightie armie, or hugs Arength, but in the power of thy spirit, the bodie and members of thy Church Choulde burne in excellencie, as chosen in thy secret counsaile, to weattle against the incumbraunces of this lyfe, are referued in the middelf of they? combate to glozifie thee in victopie: But those huge wase

mourning vallies of defolatio: foz

Mountaines that be made plains

and leuied when thy furie appros

cheth in the lowe deepes, and

25

64 The loy

as the golven frome was perfectly fæne in the hand of Zerubbabel: fo that & finithing by of thy king dome, flouris in overlasting renowne:Therefoze most merciful father, graunt I belieche thee, that this fauorable works of mercyful faluation through my repentance begun in mæ, in the operation of thine holy spirite may moze and moze illuminate my rumous decayed sences, butill the built ding up of my faluation be perfited, Arengthened, and setled in mineinfirme soule: Let thy graces take such depe rote in mine understanding heart, if the flows ers of eternall felicitie most fra grantly may aborne and beck the windowes of permanent iopes in my cotéplació for my euerlasting advancement to thy kingdome. The Chal & darke vale of this mis ferable captiuitie be taken away, and I through peaceable traquili tie

of the Soule. 65 tie enlarged to behold thine imperial state in glozious light for euermore.

Come Lord Issu helpe me,
Let thy mightie hand defendme
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Deauenly father, if in holde laive the Leaper could not be fet at livertie e enlarged with frædome, without her were clensed by two live sparrowes, cester wood, scarlet lace, and hispe: So the Priesse comaunded to kill one of the birds under cleane waster in an earthen vessell, so clensed seave times of his leaprosse, forth, with the live sparrowe was set at livertie in the open fieldes: I confesse that being overmuch wounded, vered e torméted in hatural desires

Leuit. 14.

The loy 66 defires of conscience, through the lepzolie of my transgressions, e. specially being bound under the captinitie of conscience, cannot be bulnared and restozed to libertie, except thy spirite of meckenesse, through the bloud of thy fon Chailt, doth with the hearbe of thy grace, wath my fiche leapzoffed foule, & the wandering affections of my roung nunde, mostified with the inward vertue of affections of thy spirit: I cannot thosow fincerity of my foule be redeiled buto that, ercept thou Lozd do consume the flaming and furious commotions of the flesh in the testimonie of the covenant made with thine elect childzen. Percifull Lozd, through the presence of thy bright & beaufull countenance make me cleane: for else who is able to endure the day of thy comming, who hall tarrie thy presence, when thou ap pearest in weath: for thou art like

of the Soule. 67 a purging fire, and a Fullers lope.

Come Lord Iesu helpe me,
Let thy mighty hand desend me
Thy louing mercy saue me,
Thy sholy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Moly name was polluted as mongst the heathen, a thy sanduarie stained with the desiles ments of the wicked, yet wast thou sandified among thine owne elect inheritance: so, as thou will bee honoured among thine own will bee honoured among thine own chosen Asrael, so shall they be taken and gathered from among farre aliants and straunge nations, and brought to their owns peaceable rest by knowing the, and confessing the name: thou

68 Th loy mercifull Lorde doest first purge them in the Kiners, and foutains of their celeftial cleannes, by most pure & cleane water of Baptilme: They Mall be dipped and clenfed from the filthines of their Joolas tries, thou wilt couer them with new heartes, and new spirits: and taking from them Conginclinations, they are forthwith pol fessed with most livelye desires. Deauenly Lozd, thine holy spirit staying them by in assuraunce of thy protection presentlys do feels

thy comfortes and walke in thy wayes: for when to the highest degree of understanding, their heartes are reformed, and their soules regenerated through thy manifold compassions over them in remission of sinnes, as innocent lambs they walk before their although they were before sinful,

pet thall they euer after, in fee

king for thy Kingdome be spirit

tually

tually reformed, and rolider their owne impious waies: And tho row feeling the warme and feafo. nable frints, walking thosow the ionfull springing flowers of they? gladnesse in thee, shalbe enforced to confesse p afozetime they have doone no god but manifold Als, and for their briust falling aside, and vaine terginersations have rejected thy comaundements, and have worthily deserved dammas ble destruction. D heavenly father dense me from al mine iniquities, enlarge me from the thealdome of my fins, and restore me to inhabit within the free Cittie where thy most blessed sanduarie is placed. Replenish my hart with thy holy induments and everlatting vers tues produced by a through thy speciall graces: let thy princelie mercies build type the ruinous to ane manfios of my mind, which through worldly afflictions and miscrable

Theley 70 milerablete temptations of advers fities hath beene rent in pieces & brought to confusion. D mercifull father, whereas my finfull soule beforetime was barraine and bus fruitfull producing no profitable increase to thy gladsome haruest, but bupzofitable weedes & scrats ching bayers: plough it heavenly father in manifolde increases, harrow it with the fingular gras ces, levic it with thy favourable countenance, to become profitable to thy feruice, that being a fruitful frong tillage, my labors in thine haruck may be peaceable & plens tiful in Jelus Chailt my redeemer and fautour.

Come Lord Islu helpe me,
Let thy mighty hand defend me,
Thy louing mercy faue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
nowand euermore.

Peanenly

of the Soule.

Hofmy soule through manifold transgrellions is become fee ble & wapped in mileries, hath no powerful force to perfourme any christianlike delight to thy service, but even now through the vertue of thy spirit, 3 do seeke some eases full remedie & hope of renuing my strength which was before lost & far departed affee from me. Thou Lozd artable to give life to dead bones & rotten bodies, and agains to raise by them which being dead are most glozious in thy remenv brance: thou doft most lively quice ken me with thy spirituallioges, which being before dead in sin, 80 now live in thy power of rightes oulnes, for as thou art able to give life to dead bones & putrified bo: dies, so half thou recoucred me a most sicke meber of thy Church, through the contago of my fin, thou hast not rebuked me in thy furie, but

The loy but with favourable gentlenette, reformed and restored me to the mercies, feeling marrow, and fatnes in my bones, 3 cannot but reionce, with praising thee in spiris tuall fongs. Wercifull father, why should I not be raised by from the beepe dungeon of my fins: læing thou art able to give life to dead bones and retten bodies, thou art through the same power able to raise me uppe which before was dead, effecting in the corruption of mine iniquities, am awaked in the loves of thy mercies. Thou D eternall Bed diddest commaund thy prophet Ezechiel to prophetie byon dead bones, and the dead bones being dried to rottennelle, through thy mightie power were recovered to breath and life, they thaked together bone bpon bone, finewes and flesh grewe opport them, the skin ouer them, breath came into them from the foure windes

Ezech.37.

windes, and they lined. So mercifull Lozd, I thy diffrested creas ture dos enioy manifold consolations, for that being dead 3 doe now line, and my bones which were broke before, are now made found and healthful. For as it appertaineth to thy power, with perfect and full mightinesse to des liner thy diffrested Church from affliction, as to give life to dead bones and putrified bodies, by railing them by againe: Sothy chosen Inheritance being diffres led and scattered in the face of the nations of this world, are coniogs ned members of thy body, in one bnity of spirite. Wherefore mers cifull Lozo, let the precious opes ration of thy holy spirit, creat, and renew a fresh spirite within mee: For mine owne spirit is dead and quite dried uppe like a potihard, most crooked through natural in clinations, but thou breathing thy beneuo.

the loy benevolent favours oppon me, 3 doe aspire upward toward thee, in contemplation of thy celestiall blessednesse.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Heavenly Lozd, as then with countenance of glozy does behold thy Thurch in continual compassion, although thy distressed saints are oppzessed with grievous burthens of affliction, yet the wicked in the face of thy instice are dispersed fro the midst of holy memozy. The two baskets of sweet and sowz sigs which were lifted by befoze thy prophet leremy instill smanifessly setteth forth

forth, a discerneth thy large mercies and manifold inflice tolvards thine holy people and faithfull nations, which were either the scourge of captinity, or in pleas fures of their owne liberty. But thy holy people Arining with the Aubborne attemptes of linne, are gloziously perfeased to thine holy building: foz in the building up of thine hely Temple, one of the Cherubins having two faces, the Ezech. face of a man and the face of a Lie on, was a lignificant manifestation on of thy mercy & Justice, resting in one powerfull fuinelle of thy Godhead. Thou diddest bestow large beneficent fauours to thine ercellet princely prophet Dauid: thy mercies vio leade him to loue thee in the land of righteousnesse. But King Saul foz his disobedie ence towardes thee, in viurpation on of thy noble benefits bekowed bpon him, in rigoz of instice, was quite

quite cast off from thy sight: so that in power of thine eternall Godhead, thy fauour appeared to one of them, and thy countenance of Justice towards the other. But D heavenly Father, I desire the to graunt, that thine holy spirite may inhabite and possesse my soule, may instruct mee with all truth, may strengthen me in all godnesse, and that mine intercession towardes thee, may aboundantly bee replenished in all my needes and instructies.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Mercifull Lozo, thy spirite is powered by the spirite is saluation

of the Soule faluation in Chailt through the gift of repentance, is freely offer red to all that faithfully call byon thy name. Hoz as thine only mers cy and goodnette, is the cause of our election in the beath of thy fonne Chailt: fo thou for evermore art moved to manifelt thy Justice to the reprobate, giving them over to terrible execution of inogements: but the aboundant deepe treasures of thy mercies, are to teach and thelv thing own chilozen the way, wherein they shall walke, resorting and approas thing unto thee, through earnelf contemplation, may bee truely converted in the pathes of rightcousnesse. Thou dolf grant them thy louing kindnesse in the day and night feafon, they thall fing of thee even a prayer, as unto the God of their life: for when they are day and thirsty in soule, eagers ly seeking after thee, they shall be satistied.

The loy fatilitied, they doe appeare before thee in feruent defire, feeding them felues oppon the forcwfull teares of their eies, but they Chall be comforted, whereas the wice ked take their felicity in all manner of bugracious ryot, their end is perpetuall destruction, a mourning desolation. Therefore D mercifull father, let thy gracious presence attend my troubled conscience and turmoyled minde, being in this life long exiled and dif quieted in the rockes and mountaines of flowing afflictions, conduct and governe my Keppesto ferue thee in thy tabernacle, where I beholding the loves of thee my eternall & D D, as my onely refuge and helpe of my foule, Mall praise thee for ever moze.

Come Lord Iesu helpe me, Let thy mighty hand defend me Thy t

Thy louing mercie faue me, Thy holy word instruct me, Thy holy spirit conduct me, Thy princely power protect me now and evermore.

Heavenly Father, these our flethly thoughtes and wear ried fenles, are ouermuch tis red in wooldly calamities, they have no leglure from their earthly businesse, to be occupied in coupling the secretos of their under-Ctading to the holy doctrine of thy Church, 0; to conforme their confent, to the universall faith of thy fanctified number. As thine holy spirite both move and lead all our defires & appetites to the love and feare of thee, so both thine holy spi rite teach vs to understand that in the true knowledge of thee, there is no diffipation of factious innovation. Werciful Lozd, when the Cherubins went, the wheeles Frech, 10. went with them, and when the Cherus

80 Theloy

Cherubins lifted up their whiches mounting by from the earth, the fame whels also turned not from belides them. Thy fpirite most mercifull Father Candeth mock brightly bpon the high mountain of most true consent of b Thurch, in defiance of all humains errors and lying spirits of maledictions, difagreeing from the rules & precepts of thine holy feruice: this spirite is not coupled with any o ther spirite, thy spirit knoweth no affection, affinity, oz kindzed, belides thee, thy spirite maketh no difference between rich and poze, for thy mercie is bypon them that feare thee throughout all generas tions. For as thou halt fedde the leane and sterued, with plentiful things, so thou sendest the rich gluttons empty without anyeres ward from thee: thy spirite doeth retaine all thine holy faintes, and keepeth them knoer thy fruitefall faintly

The Lord is merciful! in blessing all degrees of men that eare him.

family from hunger, thirst, pouer: ty, and nakeonelle, through coms fortable motions defendeth them in all temptations and advertis ties, and prospereth them in all fandified nobility, for that through their great hope and trust in thee, they obtaine the immarcelible crowne of glozy for their reward. Gods king Thy spirite, heavenly Logo, Did dome muit prefer thy pore despised servant be entred Lazarus to everlating reft in A- into throgh brahams bosom, through sicknes, Luke 16. foares, extreame wzetchednesse, nade, and mileries was renows ned with eternall loves: but fir a he suffered afflictions 4 manifold extremities in this world. There. forc D heanenly Father, letthy righteous spirite quicken & rencw mee a pooze wzetched distressed creature dead in transgressions, yet bring purged from all iniquis ties I doe live in thee for eners more.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Heavenly Loed and mers cifull father, as thou diddelf send thine only son into the world to become a facrifice for fin: fo thine holy wirit was ward forth to beget the hearts of unbelowers to life everlatting: for as thou D Father of heaven doeff found thy voice from heaven, so thy sonne Chailt dippeth him selfe in the Riner Zozdan: but thine holy fpi rit commeth delun and resteth be pon thy sonne Chaiff in the likes nes of a done laying: This is my welbeloued sonne in whom 3 am theil pleased, so that there are thea which

of the Soule. which bear record in heaven, the the father, the wood, and the holy Choft, and these three are one. Therefore mercifull Lord, thine holy which is like wind, which first when it bloweth, no maknoweth whence it commeth, of whither it goeth: so this power of spirituall regeneration having a fecret spes ciall working, is not otherwise felt or received, ercept through a new motion of a new man: thine holy fernaunt Moses was afraids to performe thine amballage to ting Pharas, untill then bibbelt make a promile to be with him, a with thine holy spirite to arenge then him, forthwith feeling a fresh Arong motio efa landified delire, furthing his intent t thy fernice, was armed against all distidece, accomplished thy comandements aflarge. Orat Omerciful father, that faith in thy promifes may el featually bee lozought and fettled through 3 2

through the true and lively preaching of thy Gospell deepely in mine hart: so that I both giving credite to the promises of thine holy word, through persuation of thy graces being at one with thee, may after my corrupt and stained nature, to a new and righteous obedience through Jesus Christ.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Mcreated, so thy some That hath created, also the holy wheth created, also the holy wheth hath created: although they be three persons, yet are they not divided nor consounded in substance,

of the Soule.

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stance, but coniogned together in one incomprehensible almightic nesse, both in creation, redemption on, fanctification, tultification, and government:but marvelous was thy most rich promidence over thy Church, specially in regard of the great mercy towards mankinde. Hoz confidering that man is but dust, stuffed with Adams trans grellion, fodainly banisheth from this mostality, yet diddest thou take mercy byon to fraile a feeble creature. First, for that we thould feele through perfect experience, and full knowledge, our owns weake nature, diddelt fend down thy onely begotten sonne Jesus Chailt, to take bpon him the same nature, proming and feeling the frailty thereof, was in all thinges like a man, fin and ignozace only ercepted, he was subject to teptas tion, he was hungry, thirsty, fear heavy red the approaching of death, and dear taffed

90 INC 10

talted of all infirmities, many extreame burthens of mortall in forcements were throwen bypon him. Pet through his death and bloudshedding, bidoxiously banqualled fin, death, & hell, restored and remedied the dangerous fal ling away of Adam and his pos Sterity. Therefore D mercifull Lezo, what is man without the knowledge of thee: for except thou in mercy doll call the glozious eie bporthin, as he is subject to moze tall infirmatics, to condemnation both wound him, that bitterly hee is disabled to effect of accomplishe any wooke to remedy his difeated finnes. The thee froze and tenne Ciders of the boalt of Ifracil, whom Mories chose out to beare with him the burthen of the people, were raw, ignozant, and of no Cability, butill thou haddelt policed the holy wirite in some measure topon them, as part of the

Affiltance oyned with Mofes men of courage earing God, dea-ling truely, nating co-setoutnes, udged the

of the Soule. the same spirite which wholly smalest can possessed the servaunt Moyses: Moses in his forthwith they prophecied, and in waighty touth and equity governed, ruled, charge of and directed the people. So Lozd, gouernmer. it is thou that doest heale the hearts of thine owne inheritance, that they should speake fouth thy prayles, maruellous workes, and glozious beliverances of thy pcople, as also to abuance thy goodnesse, and manifest the glozy of thy name in Sion, and otter footh thy praises in Zernsalem. For as in bestolving giftes and graces uppon thy Church, thou doest beautifie it with glozie. So boest thou comforte thine owne chosen people with spiris tuall bleffinges. As they are, mercifull Loide, through thee gathered together in the bnitiz of faith, and become obedient to thy fernice, so doe they enquire after thee, and finde trans quility.

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quility. Good Lozd, as thou art one in substance and three in persons, so both thy Church of special duety and service, yeeld continuall thanks to thy incomprehens sible power for ever, for as thou diddest send thine holy begotten sonne, in the last age of the world, to impute sulnesses of they dwell in the service of thy sanctuary for expermore.

Come Lord Ielu helpe me,
Let thy mighty hand defend me
Thy louing mercies faue me,
Thy holy word instruct me.
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Opercifull father, the holy spirite leadeth us the childen, but the land of right teculines for every energy. The holy apolts

of the Soule. 80 apostle Peter being biber carnal frailtie of temptations, and dellitute of this thy holy spirite was as frapde at the boyce of a woman, fundenly in the middelf of his was uering cogitations readilye des med the but forthwith being indued with thy holy spirit, was led into the way of truth, and thozow knowledge of conscience, his ignozaunce was discouered, confes fed his fault presentlie, did mas nifelt by flowing teares, which thosow repentaunce issued from his eyes, thy gracious giftes bes Stowed bypon him. Mercifull Lozde, the whole focietye and fes lowshippe of thy Church, called Apostles in the time and dages of thy Sonne Chaift, were come maunded to abyde at Hierusas lem, butill thy holie spirit thozow beauenly inspiration was trans fused into them, the force emightineffe thereof wrought effectuall wife

wisedome and understanding in their hearts, so that in whatsoener place they preached, the worde of eternall life prospered in their mouths, aswel in calling togither into one body, the sandsied soil persed number of the which were reserved to eternall life, as y they boldly personned their persectand bassage, especially not long before they were persecte witnesses of thy some Christs death, resurection, and ascension.

Come Lord Icfu helpe me,
Let thy mightie hand defend me
Thy louing mercies faue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

Oh mercifull Lord, as thy how by spirit coforteth the afflicated Church here byo earth:

of the Soule. is are they fatisfied with riche mercyes, and beautifull graces, that owell bnoer thy protection for through repentaunce being turned buto thee, the heavie ans ger, and wathfull displeasure is allwaged, and thy louing countes naunce giueth alacritic and glads nelle to their consciences. Als though in the night of the olve Lawe, thy beause displeasures raigned over thy people Israel, in iust indgement thosow Adams disobedience : yet biddest thou, good Lozde, byhold and cherify them, neurling them as a Ho. ther both her children. But when (heavenlye Lozo ) by thy formes death and pallion, in mercys and grace, thou viddest arpse, then the bright morning Starre appeared in the hearts of thy chofen Inheritaunce. Thou diedelk impute righteousnelle to thine co led, both afoze and after that

alouis

The Toy 92 glozious Wellias appeared, then were they latilfied with mercie and louing kindnesse, which long they loked for, fore hungred by pon, and with bulatilfied decught of minde in manie ages thirsted after. But they in most plentifull contemplation of hope, pers feetly founde that grace abouns ded in the world, when the finnes of the worlde were watered in the bloud of thy Sonne Chaiff, at which time this toyfull tidings of Caluation approched bypon the whole wozloe, the full comforts of thine inheritance, were accompliffed, and perfect glozie of thy kingdome manifested buto them. As all the dayes of this lyfe, without the beath of thy Sonne Chaift, had beene loft and quite perithed buder finnefull corrup. tion: So all the dayes of mans lyfe, lyke a transitozie Chadelve passeth out. Pet recomfozeed with

of the Soule. with that glozicus delire, thep are eralted from the lowe earth, to the highest heavens: but in respect of long tymes byon earth, our lingring leafures are thut by thozowe one onely day of eternic tie. In the brightnes of which one ly day the funne neuer faileth, the night neuer darkneth, the farres of glozie radiantly thine without end. Mercifull Lozde, comfazt bs thy mourning and waying childzen, with that ioyfull and happie day, in recompence of the afflice ted forromes which we have long luffered, buder this coarupt moztalitie, wherein we have lustained manifold aduertities, and infinite perturbations.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercy saue me,
Thy holy word instruct me,
Thy holy spirit conduct me.

Thy

The loy
Thy princely power protect me
now and euermore.

Heavenly Lozd, send forth thy holy spirit amongst be sinful weetches of this worlde Let the force and power of the. same spirite, make vs humble and obedient feruants before the, let us thorough the fame spirit bee made prince what thy will and pleasure is in all things. And as thou half prescribed laws and commaundements to thine owne beere and chosen church, so mercifully graunt, that thosow the same spirite wee thy bere Children may dutifully observe whatsoener is therein written. As also anoyde the hatred of finne, and remember the terrible sentence of indgement therein pronouced against our transgres sions. Hercifull Lozde when all creatures according to their god and

and cuil works that be reuealed, then the elect iopfully Chalbe receiv ued in the vertue of thy spirit, the thy everlatting power that be difcovered against wicked me. Thers fore according to the most excellet demerits of thy forme Chaiff who by redeeming man, hath os pened the gates of mercic: lo dere father, through the mightie operation of thy holy Ghost discouer continually from heaven to thy Church knowledge of thy will, delinerance from linne, and malediction bypon the reprobate. For whereas forgivenelle fins, faluation, elife everlatting, through faith is proclaimed onely in the glad tidings of faluation. so the forces of hel are dilarmed and sinne cleane wiped away through Chaile. Thereforemercifull Father, graunt that wee thy children being thezoluly bead in finne, may lively berailed by thoselu

thosow the mightienesse of the external spirite, still framing our connectation in heavenly desires, and sæke those things that bee above where Christ sitteth at the right hande of the father in most glozious power.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy worde instruct me,
Thy holy spirit conduct me,
Thy prince y power protect me
now and euermore.

Omnipotent, clears and chast throughout all the creations of thy hands, so wilt thou have all thy creatures serve the in chast purenesse of living, avoyong all the corrupt consustant of sin, begunne under the infected malice of Sathan, and by inconstituted.

of the Soule. 97 Stituted Degrees of lineal affinitie, continued and spring thorows out Adams profferitie. So that whilst this weetched woolde indureth, heavily hangeth bypon the natural laborious and carnall inclinations of the children ops pressing and keeping bnder the chafte defires of their foules, as also daily threatning be with death, hell, and damnation, but thy holy will not only is expresses through the power of thy fanctified word, out of the mouth of thy fon Chaift this apostles for mers cie and redemption to thy deere chosen church. So the indements did lie ope by examples of hozzible punishments through the whole history of the first world, as well for y through rigor of instice thou didit punish man by cuerflowing and wathing the whole worlde for fin in the daies of Noah. As that then dioft thew forth the like iustice

The lov 98 inflice in weathfull displeasure, bt terly facking and rating Sedome by confuming fire: Thy terrible punishment through bloudie res uenge was crecuted bypon the Titizens of Sychem, for deflous ring the chafte virginitie of Dinah. Although & warlike flaughter of the sommes of Iacob before almightie God was a most britist action: So these bloudie internes cions and Cratagems fuffered by the Sythemits, for hemous polus tion and corrupt violation, were righteous and iust in judgement. Therefore of mercifull Lord, indue me with a pure & chast heart, and through & spirituall weeking of thy mercies, beliver me from these and such like bloudie trans gredions, powie boon my corrupt nature, the I weet breath and libes rall bleffings of thy eternall graces, purge me from all iniquities, and through the death of thy fon Chaiff,

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Chaiff, quicken and restore me to life againe.

Come Lord Iesu helpe me,
Let thy mighty hand desend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
Eow and evermore.

Greiful Lozd, it becommeth thy cholen & landified nun: ber, not only through cleannesse of living, through daily exercise of thy feruice to auoid the fleights of lin: but also the infectious occasion ons and Aumbling blocks which lie in the high passage, readily to overtheow thy weake travelling creatures subject to every daunges rous and finfull passage: when the occations of time, places, and persons, do manifelt manifolde doubtes and diffidences in this most weetched life to sozsake thee, through gooly life they are to bee taken

The loy 100 taken beede of e elchewed. There: foze mercifull Lozo, in deepe contemplation and diligent devotion, thy protection and allifance is earneffly to be implozed for due guerdoning of our finful and fraile affections: me almaies deo Rande before thy mercie feate for grace, otherwayes thy favourable countenance being turned alide from bs, wee fall good Lozde. Dinah had quite put away and beene de, livered from her transgressions, if thee had anopoed time, place, and persons, containing her selfe within the bounds of modellie at home in her Father Iacobs house, like as other holy virgins did. Thou oh Lozde doll mis nifter the just occasions of thy mercies to them which love the. Post louing Father of heaven, thou art a God of everlatting mercies and infinite power: Dh let my tongue confesse thee and prayls

When emptation appeth ponthe odly in reater asundance fipitituall efires, tey come terer the ruice of od.

of the Soule. IOI page thy righteousnesse, for none can reforme the wayes of finfull men:but, thou alone thou the west mercie, thou giveft them grace, thou makelt them iult, which were befoze briult, thou art found true in perfourning the promise to all them that alke forgivenelle of the through faith. Thou mercifull Lozd keepelt and preferuelt them which love the from finne and occasions of sinne, although sometimes thou dost permit the godly to be tempted, in erercise of a more excellent connertion to thy mercies.

Come Lord Iesu helpe me,
Let thy mightie hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me
Thy princely power protect me,
now and euermore.

102 The Toy

1 Dit merciful Lozo, all pub IVI like estates and primate families, are through the a bundance of thy eternal wifeem, instituted & directed through feruent prayer, to expect thy heavenly pleafure in all things, thou pourest ivon the day & barren coaruption of their mindes, the fruitfull thowers of thy grace, spiritually admonishing and secretly instruct ting them what they thould be. So when they do ferue thee, thou does through remission of sinnes disgrane, smothe, and quite rase out f terroir of thy weath against them. Fer when through peace of conscience and true knowledge of thy mercies, they do appeare wift before thee, then fin, death, and the kingdome of Sathan, is bitterly rantacked in them, then all feare is thaken off, only the knowledge of the mercies coth manifest their gladnelle & voluntary obedience to:

of the Soule. 103 towards thee. Therfore mercifull Lozd, as thou half fpzed bpon this thy family the goody comfortable and special gifts of nature & grace, fo sired their harts and frame the pewers of their under franding, to being up their children with the whole government of their famis ly being fro the comitted to they? charge, to be exercised buder & sa cred doctrine & leuere discipline of thy Church, for that bnder godly education is comprehended all the duties of nourisyments. For like as if discipline shonest institution of maners remaine amongst bs, we are featoned & framed & better to please and serve the So the erercifes ofgodly living do accustoni young tender mindes under all Chailtian puritie & holy indeucurs to serve the in seare tobedience: that as well by honest precepts, threatnings . chaitisements , texamples, are brideled buder & raine

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The loy 104 of religion, as also infiruded there by to flie and eschue all sinne and wickednesse. D mercifull father, furnish our mindes with perfect knowledge of thæ, through our earnest inuocation bpo thy name, mercifully heare bs. Wake bs to know thosew the depnette of our faluation, that theu art a God co ternall. Feed our mines thosow f fruitful increase of thy gospel, chæs riff be with nouriffing bread fro heave, for whosoever eateth thers of, neuer after hungreth, bing the excellent promision, and large als lowance imputed to all Chailtian belæuers. Although through our swine buthankfulnelle we do but worthily inion that fravome and liberty, as to be fed byon thy holy table, to bee refreshed with these fanctified dainties which appertaine to the free citizens and fanc tified members of thy Church: Vet, good Loed, as wee are finfull men.

of the Soule. men and thine owne inheritance, continually feede bs, cherith bs, protect bs to walke byzightly in thy commandements, being chofen chilozen bozne from fruitfull wombe of thy Church. As are rowes are in the hands of Arong men, so are thy chilozen in the dayes of their youth, thou fuffes rest them to inhabite the worlde, and thosow lethall pleasures mas nie times doo they headlong run into mourning lamentations, subject to most sickly diseases, but till they are everlattingly affured by a better, most prosperous, and most triumphant delines rance, that is, in the finall knitting by of their dayes, the ioys full black of triumphant victozie, eternally both renowne them: then their mightie vertues are fæne, being like buto tharpe and heene arrowes, alwayes piers ting the Arong foundations of L sinne.

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106 The Loy

fin. Wlessed is the man that hath his quiver full of them, he shall not bee alhamed not confounded speaking with their enemies in the gates. Percifull Lozd, these ercelling dignities and royal vers tues, are thy gifts and fauours, not grafted in thy children thos row carnall generation: but pas ceding from eternall power, for thy chilozen bozne of the free wos man thy Church, do serue the from the beginning of the world, do participate with thee, though glozious eternitie, their eyes are prepared to waite typon thee, as the eyes of a handmayd bpon the eyes ofher mittrelle, from gene, ration to generation.

Mal. 1 13.

Come Lord Icsu helpe me,
Let thy mighty hand defend me
Thy louing mercy saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy

Thy princely power protect me now and euermore.

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Creifull Lozo, foz building Nop Syon thy faithfull congregation thou doeft bleffe with manifold increases the chil deen of the godly, rayling by in them most toyful gladnesse a comfortable typings to thy Church, so on the contrary, godly parents have no confolation, beholding the impure conversation of their wind offpring, being the feede of their loynes do grow by into full measure of transgressions. Ruber was otterly bereft of the excellent renolune and dignity of his birth: right, for incestious defiling his fathers bedde, thy curffe a weath for sinne was denowneed against him, his spirituall desire became lighter the water. Perciful Lozd, thou doest effectually a gloziously beatotifie thy childrens children,

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108 The loy if they continue in thy covenant, their issue and prosperitie shall notfaile, growing by as young plants thozow manifold increases of thy bleffings. But the feede and generation from the loynes of the wicked, live without prosperis tie, and thosow miferable fcarfity begge their bread. Werciful Lord, thou often times doll punish the finnes and transgressions of wice ked parents through the bugras cious and riotous lining of their offpring, prodigally lauthing the rich patrimonie and weals thie heritages which their Fathers thosow ravening ertor tion have heaped together. Wes fides all which they are confu med in vanitie, and die in mour ning paines of death, through most weetched miserie, where: as afoze time and in flourishing former ages, these men did weare presimption as a rich robe

of the Soule. 100 robe about their necke. But for that they depended bypon their owne vaine pollicies, they were puffed with pride and overwhelmed with crueltie. These wice ked weetches through falle fecuritic are vanished out of the Cittie, and their memoziall through transitorie imagination is perified with them. Heavenly Lozd, as the punifyments in the children and posteritie of the wice ked are many and fecret foron the contrarie thy mercies are furpals fing mans reach, and infinite in number to the children and potte. ritie of them that love thee.

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Come Lord Iefu helpe me,
Let thy mighty hand defend me
Thy louing mercie faue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore,

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110 The loy

Of father of heaven, thou do twith the furious eye of in-· dignation well confider and behold the damnable waies of the bugodly and their posteritie, their memoziall by cozpozall beath is razed from the lethall pleasures of this life, and their living inhes ritance through spirituall death is destroyed and biterly put out. Their wicked posteritie is like onto a tale that whilst it is tels ling delighteththe hearer. But their transgressions being great, fecret and inscrutable, swiftly doo they passe on to their ende, most easily fozgotten of them which applied they intentions to understande the corrupt and pestilent delights of these bugras cious men. The venemous spis der all the day long thosow tes dious travell, laboureth, spreas beth, spinneth, and weaueth the threede of his cloath, and in most

of the Soule. III most skilfull and gallant degræ, fashioneth a perfect thinne web. Pet those painefull industries are easily defaced, and with a little puffe of winde oz any other small thing of no reckoning tome in preces, all that vilv gent turmoyle and incessaunt las bour is vanished to little purs pole of ende. Then what are the labours of wicked men: what are the dignities, honours, and res uenewes of their posterities? their succession is chame, and their offpring without honouras ble rememberance Aydeth away, the riches of these bugodly wrets thes, are with extreame wrong rausnoully heaped together, so contrarie to all right, mayntained and suborned with all violence. But the reckoning by of their day s, when they? deceitfull accounts shall bee manifested, bitterly are they taken B 4

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112 Th loy taken alvay, as if they never had beene.

Come Lotd Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and euermore.

nichments agaynst the seede and posteritie of the wicked. in these lamentable and latter dayes of our time, are short and swift. For our sinnes in this age are more haynous and offensue before thee, then were the sinnes of our forestathers in olde tymes, and sommer dayes, thy punishments are more stronger, straininger and greater agaynst them that wisfully spurme agaynst the doctrine of thy Church, they can not

of the Soule. not pleade ignozaunce. Like as the wearie birde flitereth with her wings, at length flieth away and escapeth the nette: so the wice The world ked, although for a season they is like a eschewe the trappes and snares swift hawke of vnrighteous men. Pet are devouring they suddenly over houered and beaten downe in the wicked world, as justly overtaken with indgement for their securitie as gainst thee. The posteritie of wice ked men hunt after vaine ftems pozall rewardes, but their foule Rayned nells, thosowelweteers tozcions and painted promotions are most corrupt and fullome. Als though for a while they escape the milioztunes of this lyfe, and are moste pleasing in the light of menne, pet (moste rightecus Father of Deauen) dwest thou reueale they; ende with confus ning thame, and they memos riall peritheth in buff and des B. 5 Arudion,

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fuddenly.

The Ioy 114 Arunion. When thou god Loed doest defer punishment, then thy plagues are most great in the end. For as these welthy wicked ones of the world bothrough prosperi tie climbe by from one degræ to an other, so they ascend from one vice to an other, deuising news and Graunge iniquities of & fleth, greedily e egerly heaping up eres crable and infinit codemnations. And for that thou through & voice of thy Gospell violt open thy selfe unto them, they not repenting, thy instice infallibly approcheth byon their posteritie, and moze gree noully Ariketh them, then the ge neration offvicked men afozetime which altogither were ignozant of thy mercies.

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Come Lord I esu helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy worde instruct me,
Thy holy spirit conduct me,
Thy princely power protect me,
now and euermore.

H heavenly Lozde, as thy mercies towards wzetched finful men are manifold and without number, so the fury is to be feared and eschewed, because greedily the impotent are thereby swallowed bp. The waighty burs then of thy iustice is like raging waves, against which, the travels ling sea Warriner speedily oners turneth: so the renowne of wice ked posterity, for the former trans gredions of their fathers are viterly obscured and put out, and whereas they owne thame res procheth byon them, they cannot Casie

116 The loy

pleade anie ercuse, for the iudge: mentes come oppon them as a most heavie yeake, and bnable to bee sustagned oppon the necke of their chilozens chilozen. Theres fore (good Lorde) teach to in this Wlozio to bnderstand our dayes, that our heartes maye bee whos lie inclyned unto thee . And for that wee floulde perfectly knowe the secretes of thy judgementes, make bs through remorce of conscience, feele the battering attempts of finne in the fleth. Wercifull Lorde, as thine owne chos sen Church is subject to manye fearefull falles : so the tellimo: mies of Judah and Thamar, are sufficient examples to thewe the great infirmities and weaks stayes theowen byon mans life, which through light occasions doe suddainlye slippe, are easilye theowne downe, and among men ginen ouer: yet thosewe bitter compunc

concesa.

of the Soule. 117 compution of soule in thy secrete counsailes lifted sppe, thou, god Leade, those we grace and repens taunce, diddelt recepue most foule inners, defyled with fearefull iniquities, into fauour: thou doest turne man to destruction, againe thou layelt, returne yee Sonnes ofmen. Thy fanctified Church thosow the topes of the mercees, and godnesse doeth nester des spayze, for although the inforces ments of temptations bee never so great, yet thy mercyes are moze greater. The excellent dignitie and prerogative of thy childzen appeareth in this ones lye, that then givest continuall comforte to thy Church. Also the finnes of ludah, Thamar, Symeon, Leuie, and such lyke, were thosewe the deceptes of finne overturned: Although the estate of thy Bingdome in thes mostoe fameth lyke bute an olde Becaped.

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118 The Ioy

decayed rotten rote, yet in thy Sonne Chailt there did spaing toppe a most fresh lively beaunch. Thou Lorde beeing a righteous Judge through thy bright countenace doff behold all things palt, prefent and to come, most fitty and effectually, feruing to aduaunce and fane thy Thurch with glozis ons redemption. And in this prefent life, thou dost punish heinous offeces, as thosolothat most hozrible diffipation, and renting the kingdome of thy owne chosen Israell in the Dayes of Roboam after the beath of Salomon, the Subjectes fell away to unouas tion, and Joolatrie: So thosowe manie mileries in the captiuitie of Iudah in Babylon, thou olds delt decay their dignitie, and calk their Throne volume to the grounde. Although the pleas fures of they? prosperities were for a time chadelucd: yet thy

Chro. 10.

Reg. 25.

mercyes were never obscured. Hoz in belivering thy Church from infinite oppzessions, thy favours were at length speciall and just to thy owne inheritance: Pet thy judgements are alwayes most constant and sure agaynst the wicked, especially for that their secrete sinnes have overpassed the reache of humans counsails,

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Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Mercifull Father, thy sonne Christ was make un for us, being wout sin; so he issued out

The Ioy 120 out from that incestious race and genealogy of Iudah and Thamar, as well to thew the weake staics of thy Church, as that our infire mitics thould thosow the glosie of thy fonnes passion, bee translated bnder triumphant victorie from death to life, from inflice to mercy, for thorowhim wee are become righteous, being afoze time most burighteous, as thy benefits are many and speciall, so thy bniner: fall mercies are many, and thos row innumerable occasions offer red buto bs, wee are bound to prayle thy name for evermore. Thychurch (merciful Lozd) taketh heavenly loyes from one kinde of favour buto another, butill the complete contemplation of thy providence bee accomplished of uer it, for as well in calling the Gentiles as the Jewes, thou art prayled everlastingly, and thosow favourable bleffings, thy deere chilozen

of the Soule. 121 children recouer Arength from thee, of what nation or dominion focuer, that doe appertaine to the secrete society of thy Thurch, are knit in an everlatting bnion with thee. As Thamar the Cananite, Ruthe the Moabite, Bethsabe the Dethit, ooe manifelt, that thy fecret wisdome reacheth over the face of the whole earth, and al ivell through thy providence as es lection, doest gather together thy dispersed and sandified members into an united fellowihip, for thou art certaine in thy owne veternic nations. Therfoze mercifull Lozd graunt, that in contemplation of beauenly wifedome, we may bes hold and deeply consider thy wonderfull workes, as well through thy creation as election, that the glozy of thy kingdome may thine in and through vs. For as thy wisedome is fulnette and power. So in chastising lewd and licentious

ous transgrections, turning the toy of thy countenance, far away from vs, thou art most inst in thy holy corrections. Perciful Lord, as Jam viterly lost and oversthrowen through my own corruption, yet feeling the frailty of mine owne nature, and the heavy bursthen of my sins, Joo sob after thy toyfull mercies, butill thou does behold my harty repentance, then graciously and louingly dost thou receive me to favour agains.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Octernall Father, make me for those transgressions which I have committed a gainst

of the Soule.

camft thee, ever more and more mourne through inward lamens tation, let inward faith be ionned to my outward amendement, let the thoughts and affections of my heart, languishe and fobbe with continuall defire of thy heavenlie graces, let all my outward actiong both in word and will through the death of thy sonne Chailt, be altered, that I may have free des linerance from all euils, and eters nall life accomplished in my foule through thee. Wercifull Lorde, when the prophet Nathan mas 2, cam. 12. nifected the finnes of thy moke noble king Dauid, destroying the before his eyes, he did not inale against thy indgements, neis ther did thinke to steale them as way from the infight of thy knowledge, or through baine ercuses to wipe them cleane out of thy light. But in the forrowes of his own soule with beinish tears, confessed

1.74

The Ioy 124 confessed that hee had sinned in thy fight. Foz as thou half fancti fied thine owne chosen inheri taunce, bestowing oppon them a right and freedome, as Infranchifed Citizens by everlasting co. uenaunt. So through thy free es lection and mercy, half participas ten to Abraham, Ilaack, and Iacob, in comfort of their afflicti ons, all toyes and tranquilitie of conscience, with endlesse rest for evermoze. So all thy chosen nums ber lineally discended from thy fes crete counsailes buto thy church, through thy sonne Chaist, doe challenge remission of sinnes, and the bleffing of eternall life, as a most liberal grace, and rich bounty for their government and des fence in this life. And after the accomplishment of these militarie actions, do behold thy maiesticall glozification in regall dignity.

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Come Lord Iefu helpe me,
Let thy mighty hand defend me
Thy louing mercies faue me,
Thy ho'y word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Beauenly father, as I have received the spirit of adoptis on, crying out Abba father: so doeth the Image of our adops tion through thy son Chailt, thine out through triumphant glory in the refurrection of the righteous. Thou the eternall father of mer: cy in heaven, through thy sonne Chailt, halt chosen all vs to be his brethren and thy children, 4 mas kelt us coheirs of those most plentifull bleffings, ozdained by thee for the vie of thy service. Like as thy fernaunt Lacob Did choose &: phraim and Manastes the sons of Ioseph

I of eph to be in equal right of in heritance, with the rest of his owne childzen. So the bleffing of thy feruant Iacob, both compact hend most notable testimonies of the three persons in divinity, sof the benefits of thy fon Chaift. For as Iacob did discern thee, the eter, nall father from thy sonne Christ, which truly hath delivered bs fro all dangerous enils, as the hatred of fin, the frowning displeasure of thy weath, eternall death, the deceits of Sathan, and all other cox pozall perils. So Iacob when he wrestled with the Angell did say, I have feene the Lozd face to face, and my foule is made lafe. Thy holy servaunt Iacob did buders stand by the voice & vision of an Angell, delivering him from all evils, that thy fonne Chaiff is the watch, ward, and keeper of thy Church, and at all featons dwels leth amongst vs thy chilozen here

Genef. 32.

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on earth: like wife having prophes cied in h knowledge of thy church not after the will and purpole of men, but only through the power of thy holy and gracious spirite, crowneth them a royall people to him felfe for eucr. For which rel ped Iacob bleffeth the sons and childzen of his inheritance, letting them forth with freevome, 4 libers ty to apprehend thy benefites and mercies. All which was compres hended by thy Patriarke Iacob in a short aphorisme, that is: the Angell which hath deliucred me from all ewill, bleffe this holy of fpzing and their inheritance for es uermoze.

Come Lord Iesu helpe me,
Let thy mighty hand defend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

D

Gene. 18.

128 I he loy

Mercifull Father, thy forme Thailf in the power of his Godhead, hath bletted bs most miserable wzetches from thy weath, from eternall present punishments and calamities, bes ing bound under the most mours ning forrowes of this life, for as Chaift hath redeemed, delivered, and bleffed bs from malediction of the law, fo are wee by bleffing thy only children, and therfore do cast alour cares byon thee. There fore, D heavenly father, and mer, cifull God, as thou half bleffed me in the benefite and godnes of my redemption: so blesse me with cos tinual memory of thy larg: liberalities bestowed byon me, and that p faithful ivies of thy countenance may Will replenish me: blesse me with thy grace, that I may confi dently fight against all sinfull defires, thay nous transgressions. D Losd bleffe me with a new heart, that

of the Soule. that I may bee armed with all righteousne se. Lighten me with toy, fatisfie my foule with all good bleffings, that being admitted in to the fociety of heavenly faintes, I may bee bleffed and rich in the for evermore.

Come Lord I esu helpe me, Let thy mighty hand defend me Thy louing mercies faue me, Thy holy word instruct me, Thy holy spirite conduct me, Thy princely power protect me now and euermore.

Mercifull Lozd, thy servaunt lacob ingrossing his last will and Tectament, turned his right hand and call his fai usurable countenance towardes Ephraim, the younger fon of lo- Gene.49; feph. So Manaffes conducted on the right hand of his father, was displaced from his expedation,

130 The loy

by recovering his remembrance, might eafily perceive, that the inheritance of thy kingdome was not a carnall prerogative, but through grace and mercy reconerest thy owne deare inheritance, from fliding into the dangerous gulle of finne. Rectozeft them to a new reformation, a carefull conlideration and a lmarting aggranation, their consciences accusing them, doe haften to returne from the corrupt benom of finne, more speedily then they before went for wardes. And through mourning repentance, to alter the course of their rouing affections, from vaine pleasures and tempozall riots, to folitary carefulnette and celestiall desires, as deare childzen adopted in thee their eternall Father doe feeke after thee. Although Ioseph was like a fruit full and prosperous bough grow ing by the well ade: Bet his Connes

of the Soule. 121 sonnes thouls no moze bee called the somes of loseph: but ever after the fonnes and heires of Iacob, and by equall postions of Inheritance, did eniog and pob sesse together with his childzen, their postions in the division of the land of Canaan. But mers cifull Father, the feat of thy king. dome is immoueable, thy scepter can never be broken, thy glorious throne through humane pollicies can neuer be plucked down, it standeth surely from generation to generation. And as thy Thurch militant is for univertall peace and concoad, governed and directed through humayne pollic cies. In like example, thy Church was in the old dayes of the Fathers established with a perfect prophecy fro that hely gray headed Iacob, that the scepter Mould Gen. 49.13 neuer depart, not a law giver fez

L 2 govern

The Toy 132 government from betweene his feete untill Silve came, that thy people should bee gathered unto thee. But mercifull Lozd, pmighe tinelle of thy eternity, endureth through everlasting peace and es Stablishment for ever : for althogh in this world, thy owne dear childen wallow in duft & aftes, burs thened with transgression, yet they brightly thine in glory, they thall bee postested in the heavens, and with equall divition with ans gels, shall bee thronized with ans gelicall renotone. In which place are enerlating felicities, and no earthly miseries, where eternall gladneffe dwelleth, and no mours ning forrowes, where is everlafling concord, and no earthly dic coed. So also although in this world we have finned, falling a way through our infirmities, and destitute of thy glozy, sour hope thut by from earthly eyes, yet arc

are wee freely instified by this grace, through the redemption that is in Christ Jesus, whom thou, D mighty God, hast sette

forth to be our mercy feat through

faith in his bloud.

Come Lord Iesu helpe me,
Let thy mighty hand desend me
Thy louing mercies saue me,
Thy holy word instruct me,
Thy holy spirite conduct me,
Thy princely power protect me
now and euermore.

Mchildren but othe barre, and increasest the fruitles wobe of the mother, with assurace thou dost continue thy knows towards thy holy ones, thou does bestow manifold fruites and blessings be pon thy sanctified remnant, and guest abundant increase to their families, thou dost through power preserve the And in regard of thy most excellent providence, does

13

The loy 134 call the line of thy fanous over thy creations, for to enrich the being thine inheritance, thou dost meafure out all their cares and promis fions necessary for their bles, and most convenient for thy glory. Witherefoze, merciful Lozo, feeing that I am a beare possession buto thee, make mee to confider my wayes, and turne my feete buto thy testimonies, declare thy speciall love in regard of this life, especially to blette all the works of my hands, for when this mortal body fhall have finall accomplishment, then finish by in mee my perfect worke of ialuation, for which both in heart & voice, I thall magnific thy beneficiall mercies for evermoze.

Come Lord I est helpe me,
Let thy mighty hand defend me
Thy louing mercie saue me,
Thy holy word instruct me,
Thy holy spirit conduct me,

Thy

Thy princely power protect me now and euermore.

Care and louing father, as thou of molte tender & beneuelent mercy diddelt infranchise the holy fathers living in the first paime of thy Church, with large liberties & fræ pziniledges: to didft thou call them from their wandzing and bucertaine peres grination to a place of rest. Hez fuch was thy favour towardes them, that thou didft plant them in a most sightly, faire & pleasant countrey, flowing with all kinde of dainties. But principally the 3. mage of the Church, in the dayes and time of Chailt and his Apos files, most largely is let foozth, in calling all the nations of the world, through the preaching of thy Gospell to repetance, wheras before they were musted where turbatios, their health was weet chednesse, their idies vanity, their pleasures 14

pleasures paine, butill their reproches were fatisfied, vanquisped, enlarged through eternal, and incommutable mercies, which thou mercifull Lozd bestowest bypon them that loved thee, fortwith the lowly heart and contrite spirit inhabited on high, then this Sauioz which we long loked for fro hear uen, euen Chailf Jelus, transfozs med our corruptible bodies, to be fashioned like buto his glozious body, through whose power thy chosen faintes do raigne in glozy, having made all things subject to Gene. 5. himself. Although this power and glozy was disuailed to Enoch, being conveyed from earthly pleas fures to celestiall iopes. Although Elias was transported into thigh est and most fruitfullest coast of heaven, living with Abraham, Ifaack, and Iacob, in the felicity of faluation. Pet Chailt in his owne bloud and royall Maietty, entred the

The loy

135

2.King.2.

of the Soule, 137
the glory of his father for them,
through whom wee are all fancti
fied, and bleffed for evermore.
Come Lord I efu helpe me,
Let thy mightic hand defend me
Thy louing mercies fave me,
Thy holyword instruct me,
Thy holy spirit conduct me,
Thy princely power protect me
now and evermore.

Vou most mightie Lozde diddest thosolo mercifull providence freely in this worlde advance thy fundrie ads and degrees of honour in the families of Patriarks, mightie inde ges, and fourraigne kings, to fet tle and establish thy royall throne of government in thy church. But thy honourable Tribes ascribe buto thee, their mightienes & dos minions, otherwise for their bus thankfulnette were in the middelt of their transitozie glozie plucked downe to the grounde, and did creeve

138 The loy in

creepe as bile abieds bypon the factestoole of their enemies. But when the countenance gliffered & wined forth more bright then the fun, the were their priviledges in larged, and paulions under politicall government established, as the right of Leuy in the preesthod oner the Labernacle of thy tellimony, so to put away bengeance he pitched round about the Lozds congregation. The roote of leffe was a spreading tree, grew byon high, whose large boughs reached the scepter of Iuda, eneuer could be overturned, because the postions of his inheritance was trans ferred to Ephraim and Manasses, in the right of their father Ioseph, was together with the remnant, bnder the bleffing of their grand, father Iacob. But most righteous father, as thy bleffings are everlasting, so worldly promotions. proced neither from the Call nor from

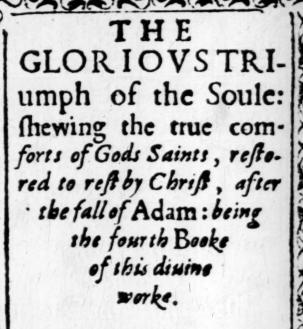
of the Soule. 139 from the week, not from any part of the world, except from the infight and fecret councel of thy pros uidence, thy preferments are feds fallly founded, and perburablis builded by to the toppe for them that ferue and feare thee, espes cially those who are contrite in beart and humble in spirite. And as the postion of thy ins heritance to thy well beloved servants is both great and glos rious, so no god thing shall thou withholde from them that live a godly life. Therefore mercifull Losde, thou diddell enrich thy owne chosen Israel with infinite bleffings from his bttermost miseries. Thou diddes rewarde him with great grace and glozie from his greatel Captiuities, also in the great infirmitye of thy Thurch, the row frayle sinners thou diddes

The lov 140 as feemeth most best to the boly wifeborne, call them home to thy grace, which far and wive franled absoade from thee & thy laive. So through remission of finnes fanourably biodest thou thine bps pon them. Thy boly Apostle Paul was called from bloudy perfecution. Thy holy apostle Peter from his appostacie. The mightie confesto; Mary Magdalen from her incontinencie, to ferue thee in the honourable dignity of thy church. Also then bioff call worldly men, glewed, fnared, and intangled in earthly commodities and temps rall defires, to fæke after the fweet mercies and profitable iones of thy kingdome. As thy hely Cuangelift Mathew from the receipt of custome, who relinquishing the world and the vanities thereof, with affection hath imbraced the incomparable treasures freely of fered through Chaiff thy only fon, and

of the Soule. 141 and our lauioz. Finally (most grav cious Lozo & humbly beliech thee, that through thy countenance of mercy and grace 3 may beholde thy favour in full conversion from myfinnes. Strengthen ch heas uenly Lozd, my weakenes with thy flowing grace, my finful ficks nesses with the healthful comforts: and that speedily 3 may forfake al the vanities of this life, give firme strength to my transgreffing spirit of erroz, bolones to the wavering doubtfullnelle of my heart, so that 3 bee lifted by in the power and mightines of thy fonne Chaift, for to prayle thee in the middelt of thy dominions, for thou art the authour both oflife and faluatition for EUETHOZE.

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written by Villiam Clener, Minister and Preacher of Gods word,

· Pfal. 49. 5.

Let the Saints bee ioysi liwith glorie, let them sing loude vpon their beds.

Printed by Thomas Creed 1597. GLORIOARTRE unit of the soule: compared and the terrogram Strategican care To the state of the state of the state of by the man in the later with केंद्र विकास विकास Landinid, or Literal Ses le recis de la filma cadarens e (2 13 d. plotte, leathers and no letter , is is in no v To a mir that Creed 1 50 c.



The glorious Triumph of the Soule, shewing the true comforts of Gods Saints, restored to rest by Christ after the fall of Adam: being the fourth booke of this dinine worke.



most glos rious God, whose name is Ichouah, true in promises, whose name is shad

dai, fearefull in judgements, thou half thy seate aboue the heavens, and yet beholdest the lowe Wallyes of the earth: when thou hads created heaven and earth, and placed

I ne I mumph placed the sunne in his throne, when thou hablt separated the opper waters from the bnder Rouds, and made the earth habitable, when thou hadff made yearth as it were dounke with pleasures, and crowned it with goodnes, fo y the clouds deopped fatnes: then oh bleffed trinitie, thou madel mã in most perfect condition of foule, emost excellent constitution of bos vie:then thou didle leade him as it were by the hand, into a most hap. pie garden of delight, where hee spent his dayes to thy glozy & his owne comfort. But like an bugracious childe forgot his creator in & dates of his youth, he Clarted alive like a broken bow, a bended like a blunt arrow, and fozgat thy commandements. Foz, merciful Lozd, there were two tres in poscharo ofglozious paradice, whereupon there was engraven, life, and the knowledge of good and enill,

of the Soule. that if he thould eate of the tree of life by obedience, he might line for ener, but if he purlising his owne fantaste, presumed on the other, which by the was forbidden, thorow his disobedience plunged into beep condenation. Pow man who by faith should have obeyed, by thankfulnes reioyced, by wifedom counselled, by perseuerance trium phed: who Gulo have fought' kno. ledge in Cobsiety, and refted in perpetual felicitie, was in his owne conceit ouerreached, and by his er nimis entrapped, hec would no moze depend on god by faith, ferue him in truth, wilow him in equity, but as a king did rule and direc himselfe, to the wished for ends of his swine happinette. For as hee followed his owne fantalie, and the luggeltions of the enes mie the Deuill, so did hee eate the fruite that was forbidden, and tafted the bitternelle of death. Them

The Triumph Then the earth trembled qua ked, and the verie foundations of the hils thoke, because God was worth, there went a smoke out of his prefence, and a confuming fire from out of his mouth. He bowed the heavens and came downerthy boyce, Dh Lozd, was mightie in operation, thy voyce, oh Lorde which breaketh the Cedar trees, thy voice of Lozd, which divideth the flames office, which shaketh the wildernette. This thy voice was heard calling to Adam, where art thou, oh Adam, which Chouldest have diligently obeyed the voyce of the Lozde thy God, and observed his commaundes ments, which he this day come manded the. The Lozd thy God, through the secret counsails of his wildome, advaunced the on high aboue all the nations in the earth, e al rich bleffings he powzed by on thee, and for enermore ouer spzed

of the Soule. speed thee. Wlessed thousast thou have beene in thine house, bleffed in thy field, bleffed thouldst thou shaue beene in the fruite of the boe Die, and the fruit of thy ground, and the fruit of thy cattell, the ine crease of thy kine, and the slockes of thy thepe, bleded thoulds thou be in thy basket, and thy dough, blessed shouldest thou have beens when thou habit come in , a most bleffed when thou hadft gone out, from this time forth for evermore. But Adam fled from the Lozde, and his eies were opened, & forthwith knewe both god and euill, whereas before he knew that one ly god, which onely was to ever thee in thy feare and feruice. But now thosow transgression he bus derisod that buhappy knowledge which left to his owne wil, intifed e allured him to wander from the withed for end of endlette happinelle. Then curled was he forth-

with

The Triumph with in his house, cursed also in the fielde, curled was his balket, and his bough, curled was the fruit of his bodie, and curled was the plentie of his land, and in crease of his kine: cursed was his comming in, and curled was his going out: for thou, oh everlafting God, dioff fend open him curling spame, and trouble, in all that he let his hand unto: then his bodie turned into dust, and his soule entered into hell, but that thou oh mercifull and heavenly Fac ther, didft fane and deliner him in the death of the Sonne Chailt. Dh holie Father, how hast thou loued bs, in that thy compations hauc been so largely bestowed by on bs. As thou art amerciful cres atoz, so thy love telvard mankind is about and beyond all mans er pedation, to be magnified # marnailed at: thou halt no neede of mans helpe, but mortall creatures

of the Soule. tures are dayly to figh and call boon thee, for thy helpe. For although men were not at all, get houdest thou in the omnipotent power continue glozieus, and be nothing diminished in the bleffebnes, euerlafting felicities. As then art in being al one through eternitie: lo in bs it is one thing to live, and another thing to live wel bleffedly. Hoz bnder all f works of our living, we are to live to hear uely happines, a attribute and refer al power to thy maiestical glorie: for as we have no delects of god things in our felues: fo throat fecret bowels of the rich mercis and charity, are we freely instiffed especially for that thou hast sent thine only begotten son for the redemption and price of mans fre deliverance: thou half honous red the worlde by his nativitie, facined it by his righteculnes, inriched it by his graces, instructed

The Triumph it by his own learning, confirmes and taught it by his powerfull example, rayled it up to life by his death, and freed it from the feare full captivitie of Sathan, and the cruell bondage of finne, by and through his precious bloudifeds ding: So thou, oh mercifull Fas ther, most dearely diost love and regarde mankind, the most lively countenance of thy Church, that thou gauest thy onelye begotten Sonne, that wholoeuer belæyed in him, should not perish, but, have eternall life. Lo, this mostall man now bruised with sinne, and banis thed from out of paradice, thault downe to infernall puniffyments, being companion to Sathan in finne, and fellow partaker in pus nithment, to whom the lepzote of finne clave to his Tkinne for ever, ivas abhominable in the eyes of thæ, and thy holie Angels, yet now repayzed ereconciled to the theone

of the Soule.

Mone of thy mercie leat: Werci ful father, who would have faid to man when he was naked in Pas ravice, when he hiv himselfe from thy countenance, when he incurred thy weathfull displeasure, that his most vile and finful substance, should bee bnited to thy glozious diminitie : Foz what is moze contrarie to thy maiesticall power, then an abied finner, yet lubo is moze nærely iogned, then thy power to mans bnderstans ding? who can be moze glozious then thou in eternitie: What moze vile then man through base mises ricineuerthelesse, with so great humilitie thou hast discended to man, and with so great glozie man hath ascended to the high of the heavens, that whatfoeuer thou in glozious power half perfeeted: man in thy power did perfect and effect it, whatforner man thozowe finfull flethe hath wiffe

10. The Triumph suffered, thou in the tryuns phant conquest of thy fon Chaift, half vanquished the venemous fting of finne, death and hell. Th maruaylous mysterie. Dh bus speakeable felowshippe. Dh incomprehentible mekenette, what ivhat thall I fay ? Wihat thall I performe to thee, for thefe fo great and manifold benefites: Dh Lozd thy workes are wonderfull, and thy mercies past finding out, I will pay my vowes in the house of thee, my Lozde, I will offer by an unfaigned fayth, and a pure conscience befoze thy heavenly feate, and will prayle the name for ever and ever,

Meditate with thy soule, and comfort thy Christian minde herewith, as followeth.

Of almightie and most mercifull load God, thou of thine owne

owne godnes halt framed me into a perfect substance, from thine olune limilitude & likenelle: when I was not, didft create me of nothing, and continually didft pres ferue me, least I should returns againe to nothing. 3 doe belieue and confesse, both of the to be thy holy handy works: for if thy hads Mould be thut, and cease from su staining me, even in the twincks ling of an eie, 3 certainly Chould returne to nothing, from which 3 was first derived: therfore as mas nie houres and minutes of time, my life hath passed, or shall heres after palle: fo many benefits have I received from the bountifull mercie and grace. Although my fight is dimme, and wareth cloe, although my yerres conforme, and do passe forth my dayes in mours ning, nay though my body be laid in the grave, and turned into dulf, yet thou Lozde half promised, thou 99 2

12 The Triumph thou wilt not suffer thine holy ones for ever to lee corruption. The folith man bath faide in his heart there is no resurrection; how can the flesh which is pus trified and diffolued into duffe, which is buried in the bottome of the Sea, bee raised againe? Dh folc, learne of nature: if thou parest thy nayles they quicken againe, if thou clippest thine haires to the very bottome and thostnette of the Roote, they ryle and growe out in long length againe. So also that which thou fowest is not quickened, except it die, and that which thou sowest thou sowest not that body which shall be, but bare come, as it falleth of Wilheate oz some other graine : but thou mercifull God, giuest it a bodye at thine owne pleasure, even to everie feed his olone bodge. Th wzetched man as 3 am, that which thou falt

of the Soule.

13

fielt to be done every yeare in thy sede when thou flingest come into the grounde through hope of a ifreth increase: so wilt thou not believe the same shall be some in thy flesh, which through a pos litiue Lawe in death, naturally is solven in the earth, and thos row the eternall wisedome and fecret countaile of my everlatting God, shall rife againe in a second and full regeneration of glozie. Jeannot, Dh mightie Bod, eftis mate fo weakely of thy power, but iustly know and understand that the oute of every: mans fleth thall bee restozed to his former oeder. Do not I perceive that hus mane wit fearcheth the mines of mettals, & distinguisheth gold the most purest of all others, whereas ignozant worldlings behold nos thing but harsh & heathy ground, and that by trauelling the deepe mines of bearth are not instructed

The Triumph 14 to find out the principall cause of their travel, Dh why thould not 3 belæue, being a perfect Chairian, and trauayling to behold the mys Ceries of thy mercie, bee most faythfully assured, that thou, molt mightie God, bolt biscerne and gather togither, the proper fense of everie mans flesh, dis perfed into all partes of the earth? There is hope of a tree, that although it bee cut downe, yet at length it will sprout againe, and the sapperenewed by a fresh encrease from the deepnesse of the earth, so that thosow lively greens nesse spreadeth a brancheth forth from a deade roote, and an olde stocke, thosolve a newe moults nelle, flourisheth like the livelye Cedar of Libanon . But if a man bee ficke, and die, fhall hee periffy, like as waters palle from the Sea, or as the flouddes des cay, and date toppe in barrains nesse:

of the Soule. 15 nette: Shall bee fleepe and rife no moze: Shall hee not wake as gainer nor bee rayled from his rest? of that the heavens shall be no more? Dh, thail not all things bee turned into the glozie of that day: Shall not man bee waked and ryle bppe, thosowe the immoztall glozie of that houre? As thou (mercifull Lozde) hast promis sed, that as I thall arise with an heavenly bodie: so this my bodie which is to be folune in dishonoz, thall bee rayled up in glozie, this my carnall bodie which is to bee fotune a naturall body, Chalbe rais led by a spirituall body. Foz it is weitten', The first man Adam was made a living foule, and the last Adam a quickening spirit: therefore Christ our head is bes come the first fruites of them that flepe, and was rayled by from death, that we thould die no moze: so that death being thus thoso we hun 99 4

The Triumph 16 him bndertroden his benomous Stinglis no moze able to hurt bs,02 to pearce the deepnes of our fouls: for whereas being thorow the transgression and fall of Adam, subject to so many cozzupt precipitations: yet Chaift our bleffed Tofeph was put in prison for bs, but inlarged and freed both hims selfe and us from the strength of death and the gates of hell. Chaift our holy Helias hath by the fierie chariot of his diminitie swiftly atcended by to the heavens in his owne booily power, transporting his church byon Eagles wings, into the bttermost coasts of glozy. Chaift the king of Iudah with his tryumphant hande, hath troden and crushed the stiffe necke of his enemies, so that death and the powers of hell have yeelded victorie to his mightinelle and conquest. Dh Iudah, as a Lions whelpe thou halt come from the spoyle

spoyle. So half thou ransacked the beepnes of grave and dust there. fore most merciful Lord, thy most deere and faithfull church bozne and nurled by within thy most lacred fanduarie, are bnited mem= bers in fathion of thy most excellent image, and therfore thall rife againe and raigne with thee in everlatting victorie. Ezechiel thy holy Prophet in a vision did bes holde a fælde full of dead and drie bones, and by Gods almightie power, life came into the finewes, and flesh to the bones, and bones came buto bones, cuery one to his toynts. Beholde such was the strength of thy power, asto open the tombs of thy boly faints, and to bying them out of they? graves to life for ever. Thy holy servant lob in affyance of thy might and marcye sayde. A am sure that my redeemer lie ueth, and hee thall trand the last

18 The Triumph

b.19.15 on the earth. So then the glos rious refurrection of thy holy Saints, like the rod of Aaron, which contrarie to humane eies, freship budded and brought forth floures: 02 like as Moles, which Canding byon the holy mount of God, beheld the bull burne and not confumed, or as the light is taken a while from us, and rifeth againe in the morning, so thall our bodyes lie in earthly putrifi. cation a after a while be restozed to life eternall. For as theu mer, cifull Lord giuell a fresh increase of immortalitie by channging corruption into incorruption, lo Mall thy faints live those wa glo. rious renovation as most holy for cuer. As this life, Dh heavenly Lorde, is a carefull travelling pilgrimage, so also is it a weet ched warfare, a troublesome tenu pest which swiftly faveth away. An uncertaine stay', a paincfull pilgrimage,

pilgrimage, an bucleane corruption, which is not worthy to bee called alife, but rather a death, thosow which energ day, enerie houre we die, thosow divers des f. as and faylings of nature, by interchangeable alterations, and dis uers kindes of death. But thou most mightie Ged, restozest bnto thy owne fanciaed inheritance, a heavenly tranquilitie, thou hast oedained or prepared all toyfull felicities for them that love that: The good Low, thou in most bouns teous liberalitie bestowest oppon all nich, euen oppon finners, the earth, fountains, fruits, chilozen, health, riches: But reservel for thine owne elect housholde, the buchangeable toyes of immortalitie, surpassing corruptible minds a groffe harts to bnderftad. For as thy felicities are eternal, fo my soule thirsteth to come buto thee, Dheauenly teternall God, when

The Triumph 20 when shall I beholde thee in the land of the living ! for in this land of the beat, thou canst not sufficiently be praised, viewed and sæns with mortall eyes: when thall 3 come and appeare before the face of the my Lozo? When thall the mourning teares of thy Church be wiped away? and the oyle of gladnes polyzed bpon the faints! that with one voice, with one peo. ple, in one country, we may be b. nited a comforted togither, where millions of holy Angels in heauenly triumphs doe line and fing to the continually, Holy, holy, ho ly, Lozd God ofholies: in which toyfull habitation is no fighing, no mourning, no travel, no beath, no pitie, no punishment: there is no fearcitie of the poze oz rich, to breaks bread to the hungry, for that all thy faints are fed with the everlacting fod of righteousnelle, oftruth, of iones incomparable: these

of the Soule. 21 thefe are the infpeakable comforts which thou, D mercifull Lozde, half kept in stoze for thine owns bere inheritance, which raigns with the for evermore: wherefore in the multitude of my forrowes, which are inwardly crept into my heart, thefe comforts have refreshed my soule, doe dayly and hourly approch thy prefence, crys ing, paying, Come lwete Jelu, and halfen thy kingdome, finish and make perfect thefe thy ercels lent bleffings, begun and firred by in me: So that I be fafely conducted and infranchised a fræ citis zen of that splendent triumphant paradice, where the voice of glads n: He both found for enermore.

Meditate in these holycomforts as followeth.

Own eternal God, emost righteous father, thy son Charle, aswell

The Triumph as wel to mitigate the miferies of thy faints in this transitone life, as to yeeld confolations to their tragical afflictions did manifest himself in the flesh: so was he also lifted op to triumphant glosie, to rest in the bosome of his diminity, for victorie against sinne and sathan: fo; which cause thy fanctified children in this life choked with earthly infirmities, thos row holy meditations, eger des ares, long fighes, and greenens groanings, by daily repentance for accomplishing of eternall rest, do lynger and feeke after thee: and for that in full affurance that the refurrection of thy faints Chall be certainely performed and perfected to a free instauration, in them:therfore thorow most splendent dignities, the Vlemiches of this life thall bee wiped away, boo thosolo peace of conscience, live boder the favour of thy compactions,

of the Soule. pactions. This thy holy inheritance both nothing at al regard oz esteeme the flurible pleasures of these earthly desires, except as rottentrald, which scone moul dzeth to nothing, much moze bes ing thy professed hely enes, to oftentimes thezew bloubie martyzdonie, walh and spzinckle the walles of thy church, and yeeld their brittle bodies, being bake and vile in respect of thy most high inclimable hid treasures: foz which reward of their god erams ple to thy church, and faithful fernice in thy fight, they thall bee cloathed with most splendent dignities, in the refurrection of the rightcous. For al though this earthly bodie be bale, brittle, subject to earthly cogruptis on and other manifold dileales, as death it self: Pet when it shalbe renued to righteoufnes and put on incorruption,

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The Triumph

.Cor. 15. incorruption cleared and benoys bed from all diseases, shall line in perpetuall gladnes. Wercifull and heavenly Lozde, the unspeakable, noble, and condigne glozification of our bodies in that life eternall, thall match and manifelt us co quall in glozic with thy holy Angels, thy faithfull inheritaunce is affured, that when thy fon Chaiff shall appeare in his most regall glozy, thy holy faints thall thozow bleced immoztalitie beholde him in his owne image. For what if this earthly bodie be resolved into dust, dzowned in water, consu med with fire, devoured with wilde beaus, yet thosow thy mas iesticall power artable to rayle by our dead bodies from dust and corruption, to live and thine in perfect excellecte befoze the. This bodily cottage is notice ruineus, now subject to enery changeable

Come, and boytrons blast, thall

Luke 20.

lohn 3.

be then builded by, a glozious pauilion, now inhabited in rotten. nece, but then perfected in glozie ous renowne. If after thy owne will and power, most mercifull Lozd, thou give breath and life, Ich. 10. art able also after thine owne will and pleasure, otterly absume mas vaine confidence, and renew this his earthly forme, into the fimili tude of glozy. Then furely all thy holy faints are to believe, that our earthly defires being buraked from the cinders of linne, delives red from the power of darknesse, there shall be kindled by in them, a new and fresh burning lampe which never is extinguished. The Theffa 4 Apostle Paul would not have bs ignozant of them which sleepe, that we thould not mourne with them, as men without hope. Foz feeing they doe appertaine buto Chaif, that neither perith in duft, 03 be supolithed from their fruits full

The Triumph full renouation. Therefoze mer cifull Loed, as the death of holy Saintes beleeving in thee, is called a reffull hope, for that they do no moze feele the errours of their minde, so doe they flumber in a most sweet ozeame, untill the last day of liberty, are then ripened to glozified bodies, in the glozious appearance of thy sonne Christ: for which respect, mercifull father, thy sonne Chailt did cal the death of Lazarus a Acepe. And the wordes of thy some Christ are nothing disagreeing from that hope of the refurrection, that they which did keep his fayings should line for ever, and not fee death. The Prophet Daniel speaking of thy holy Saintes, Aceping in the dust of death, that they shall arise againe to life eternall, and other some, to eternall repreach. Also most louing and heavenly Father, the Gentiles which new ther

10h 11.

Dan,12.

of the Soule. ther doe beleeve the resurrection of thy sonne Chailt, neither the rifing again of the bodies of mags nificent Saintes from the dust of death, do mourne and forrow the death of their deare friends, with the token and effect of incredulity without hope of their refurrection on: But thy deare chosen faints in certaine affiaunce, that the bodies of holy Saintes thall reviue and appeare in glozy are never o uercome with immoderate fozrowes, or bitter verations, for they are assured through faith, both in full perswasion of the refurrection to come, and thereby quickned into a most fruitful contemplation. Did not y noble king David, commend the death of king Saul, and his fon Ionathan, aswell for that they were lovely and pleasant in their lines, and in their deaths not divided, they were swifter then Eagles, and Aronger.

2.King.

28. The Triumph

Aronger then Lions. Therefoze commaunded the daughters of Ifraell not to weepe for Saule, which cloathed them in scarlet with pleasure, and hanged oanas ments of gold bppon their appas rels, and withed woe to him felfe, for the death of his dear frend Io. nathan, foz he was kinde, his loue wonderfull, furpaffed the love of women, they were mighty men, ouerthzowen and destroyed with weapons of warre. Wolf mighty Lozd, we are to consider, why the godly have confolation in y death of their friendes, as well because ioyfully they seepe in Chaist: as allo, for that they thall be quickes ned again in the last day, and enioy glozious acquaintance, holys consolation, and perpetuall familiarity. Therefoze heavenly Fas ther, the faith of thy holy faintes firmely planted in the death and refurrection of thy sonne Chaist, doth

of the Soule. 29
both comprehend and worke the
efficient cause of our returnation,
for that hee being that glorious
head, whereof we his deare inheritance, annered unto him, as ercellent members grafted in his
death and passion, do arise through
him in splendent glory, everlastingly to raigne with thee, world
without end. Amen.

Exercise thy soule continually in this holy meditation, as followeth.

Most eternall, frame & deep wederstanding of my hart, certainely to be persuaded, that when thy some That, shal in the last triumph of the right cous, appears in his fulnes of glozy, then all men shall through him beere unce either to life, or death eternall. Percifull Lozd, let it bee far absent

The Triumph 30 ablent from my heart to thinks, that the houre and time of them which are dead, and have long flept in their graves befoze that triumphant day, shall through Saduceicall imagination be pretiented, and the hope of thy holy Saintes fall to nothing. With that the generall summoning of all men to indgement, shall with out alteration bee passed ouce to honour or dishonour, in the twinklig of an eye. As the righteous shalbe sirred by to splendent dige nity, so their soules and bodies shall matche and bnite together through one participation of glos 29. But the foules and bodies of wicked men thall meete together through one participation of reproachfull diffenour, perpetually chapned in a most straight deepe dunghil of darkeneffe. Dheauen uenly Father, the holy Apollic Paule both thew, that the bodies 200

of the Soule. of holy Saintes, not onely are changed into a substance of glos cie, but through the fulnelis of thy divine nature changed to ims Cor. 15. mostality. For as they not once ly hall all fleepe, but be chauns ged in a moment in the twinc kling of an eye, at the last trump: So the Arumpe Wall blow, and the dead Saintes thall bee rays sed from corruptible mortali tye to incorruptible glory. And as thou art true, Almightye and righteous, so hast thou manifes Cted this everlacting life to come to passe, in the resurrection of the dead: that like as thy bles sed and holy Saintes, through that hope are made lafe and net dead, so doe they firmelye live, instified in that crudelity. God Lozde, this comming of thy moste righteous and blessed Sonne shall be effected, when as this

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The Triumph this wicked would thall not the thinke thereof, but living in care lette contempt of thy mercies, through finfull fecurity, that fiviff ly and sodainely bee overtaken in their most weetched delires. It so came to passe in the dayes of Noah, foz befoze hee entred into the Arke, and the floud overfloted the face of the universall earth, the wicked sensuall people of that careleffe age, bid eat, brinke, mas rie, and give to marriage, for they were ofterly ignozant of thy indgements, butill the floud over: swallowed them in their swine perdition. D mercifull Father, graunt vs thy humble feruaunts, distressed with continual trans arestions, to live so byzightly in this our pilgrimage, as if that present day and houre appeared before vs. For it is not in vs to know the times e featens, which onely lieth in thine clone power, fo2

Math. 4.

Ad. 2.

foz of that day and houre, no moza tall man bnderstandeth, no not thy holy Angels, which baily stad in thy presence: this mighty and Math. 14. powerfull day of thy son Chailts most beautifull discouery, only is revealed in thy fecret counsailes. For which cause it is needful that those thy blessed militant saints and armed fouldiers, bee readily prepared to fight out their coms Theffa, 2. bate against sinne and Sathan, to stand stedfast and immoueable, When they Chall be approved, and Maken from their quiet mindes, through false seducements. Let them not bee troubled neither by spirite, neither by wozo, noz by letter, for both the tyrannicall perfecuters of the Church, and the kingdome of Sathan are let at lis berty, raigning, trying, and fans ning, through occeitfull revelation ons thine owne chosen servants, in the day and houre of their trous bles,

The Triumph bles, yet before this glozious day bee visclosed. D most mercifull Father, these affurances may fully institute thine owne chosen inheritance, that when thy Sonne Thailf Awiftly in the aire returs neth to indgement, then thy chos fen Saintes, as in a celeffiall fgnode thall enion thy delectable prefence, and comfortable confo: ciation of eternall rest with thee. D deare Father of heaven, when thy sonne Chaist appeareth in that houre of Justice through glo: zie, then all thy Angelicall pows ers hall wayte oppon him, and beepzepared in the sound of the last Trumpe, the dead thall bee raised bp, as in the twinckling of an eye, the bodies and foules of the righteous incorrintibly thall be toyned together, and toyfully raigne in the same unspeakeable felicities which Adam was perfeeted in through glozie before his transgression.

of the Soule. transgrettion. So the weeked bu der the curse of thy Justice, are Markings contogned bodie and foule to etenall perdition. Deare Father of heaven, feeing thy Sonns Thailt, the redemer of manking, hath promised, that his Angelles Esay. 13. thall bee sent sounding with a mighty voice of a Trumpe, blas Aing out the joyfull alarum, in victorious triumphe of thy elect: then beholde the Budegroome Ezech.32. commeth, and goeth foozth and meeteth him, then thall hee fay, you that have long flept, arife from your graves, meete your Icel. 24 Redeemer, for he approacheth to indgement. At the same houre thy holy Saintes through vias zious refurrection, doe come to receive mercy, but the curled wice ked ones, through the last penall kntence of judgement, recepue condemnation, and dee togother behoise thy Sonne Chaik

The Triumph in power and magnificet vidozy, approaching in the clouds, when thy ministring spirites thall serve in glozious vie of this generall mufter, for the most greatest trans quility of thy triumphant inheritance. Dmoft mercifull father, feeing this generall fummoning of all men, either to blettednes o; curse eternal, is a most true pledg betweene Chaift and his elect Church, then why should not thine owne deare children perfeuer in patience, and bee bnited through true reconciliation in this life, and the rather, for that at the same instant they shall approach and appeare before thee, in glozis ous confociation and fweete communication. For which cause, there is no allegation to the cons trary, feeing this world is most miserable and wicked, why thy deare children Chould make fuch heavy dole, weeping and beways lina

ling their most deare friends and acquaintance, when beath knocs keth at their gates, especially if so, dainely they bid bs farewell, and shake hands with a hasty depars ting away. It is our patience and perseuerance to beleeve, that first they leave off, from the most mis ferable labours and carefull tras uels of a weetched life. And there to be annexed here buto, that they being departed away, and we left behinde, ionned bnder that one politice law of death, Chall familie arly meete and reiogce together, when after our corruptible bodies fez a thost feafon doe feeme putris fied in the buff, then Chall be rays fed to a mutuall bleffednette, and everlatting felicity: but as no earthly creatio can, or may make covenant against the swift violence of beath, so that malignant Synagogue of fathan, can make no league against that gaping gulfe

38 The Triumph gulfe of hell. Therefore the comming of thy sonne Chailt to indge ment, and the refurrection of holy Saintes doth in this transitone life give peace of conscience to thy militant Church, against all perfecutions and afflictions, for that they are builded by and perfected in thy mote glozious Image. Wherefore D most mercifull fa ther, when thy precious Saintes are most brinstly toamented, eys ther through imprisonment, or as ny other most cruell tyzannicall toments, as racking, quartering, burning, beoiled open gridgeons, Stoned to death, their quicke flesh fried in frying pans, one quarter pulled from another with wilde borfes, their odiferous bodies cut a funder with tharpe fawes, with many other painefull deaths des uised by wicked typants: Then thele holy Saintes are like a most Iweete fealoned bellell, the moze often

often it is rubbed, the moze fras grantly it smelleth. So thy holy faints, the moze they are afflicted, the moze Aweeter doe they call as broad podoniferous finels of their martyroome. For that through hope of rifing againe, they are comforted with immortall glorie fication: doe grieve and lament more in the log delire of their tors ments, then the present Caughter it selfe inflicted uppon their innocent bodies: for as they resolutely are perswaded, that typants have no further power, noz Arength, then thou, mercifull Lorde, haft permitted unto them, being the instrumentes of thy weath, both warn and instruct bs, that the fervice of thy church must be perfoz med, as a most glozious spectacle in & fight of men. As also thy mers cies that thereby be the wed forth, to thy owne preserved remnant, when the Saints before hworld £ 4

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e

The Triumph 40 thall be dratun to the thambles of bloudy martyzdome, then thou comfortell them laying: Come ye bletted of my father, receive the kingdome prepared for you from the beginning: as they shall be es uerlaftingly perfected and raigne with thee, so thall their militant paines bee turned to triumphant plefires, their bitternes, to flucts nes, their tears quite wiped away e referued as a precious cordiall water to spaincle & walh & baight thining posches of thy delectable mantions, to the which most fple. dent bleffednes, Dh sweete father of mercies, haften thele loyfull tydings of thy comming, enely for the comfort of thy for rowfull wes ping Church, that both the bodie and foule, may in full tranquilitie be rested to dwell with the world without end, which livelt & raige nest one God, thosow Jefu Christ my redomer and famour, Amen. FINIS.

A most fruitfull Enarration, which doth approve, 'according to holy Scripture, the order and maner of this most glorious Triumph of Gods Saints, and the reproachfull dishonour of the wicked: divided into diverse parts.

The first testimonies doe proue that there shall be a judgment of our Saujour Christ, at the end of the world,

#### Math. 11 22.

I Say but o you, it shall be easier for Ayrus & Sidon at the day of indgement, then for you.

ver. 24. I say but o you, it shall be easier for them of the lande of Sodom, then for thee.

Mat. 12.41. Themen of Piniue thal arise in sudgement with this generation, and thall cons

5. denins

demne it, for they repented at the preaching of lonas, and behold a

greater then I onas is here.

Ver.42. The Ducene of the South Chall arise in iudgement with this generation, and Chall condemne it, so, the came fro the ottermost partes of the earth, to heare the wisedome of Salomon, and beholde a greater then Salomon is here.

Matt. 13.37. De that solveth the good seede is the sonne of man. Ver. 38. The field is the worlde, and the good seede are the children of the kingdom: and the tarcs are the children of the kingdom: and the tarcs are the children of the wicked.

Vers. 29. And the enemie that soweth them, is the Diuck, and the haruest is the ende of the world, 4 the reapers be hangels.

Vers. 40. As then the Tares bie gathered and burned in the fire, so shall it bie in the ende of the world.

Ver.41.

## Enarrarion.

Ver.41. The Sonne of man thall sende foozth his Aungels, and they shall gather togither out of his kingdome all thinges that doe offende, and them that do iniquitie.

Vers. 42. And cast them into a furnace of fire, where shall be weeping, wayling, and gnashing

of tath.

Vers. 43. Then shall the inst shine in the kingdome of the Fas ther: her that hath cares to he are, let him hearc.

Mat. 19.28. Merily J say but to you, that when the Sonne of man chall sit in the Ahrone of his Paiestie, yee which followined mee in the regeneration of the righteous, shall sitte also bepon twelve Thrones, and image the twelve Arybes of Jsrael.

Luke, n. 19. If I through Belzebub cast out Dinels, by whom A most fruitfull whom do your children cast them out? therefore shall they be your witnesses in the sudgement to come.

1. Cor. 6.3. Innow ye not that

we thall judge the Angels.

Mat.25.3 When the sonne of man commeth in his glozie, and all the holy angels with him, then shall he sit open the throne of his glozie.

Ver.32. And befoze him shall be gathered all nations, and he shal separate them one from another, as a sheepeheard separateth the

theepe from the goates.

ver. 3 3. he thal let his there on his right had, the goats en bleft.

ver.34. Then shall the king say to them on the right hand, Come ye blessed of my father, inherite the kingdom prepared for you, fro the foundation of the world.

ver.35. For I was an hungred and regaue me meat, I thirsted, and Enarration.

and you gave me dainke. I was a stranger and you lodged me.

ver. 36. 3 was naked and you cloathed mee, 3 was sicke and you vilited me. I was in prison & pou came buto me.

ver, 37. Then Chall the rightes ous answere saying. Lozde when salve we thee a hungred and fed thee, oz a thirst and gave the dzinke.

ver. 38. Then the king thal and Iwere and lay, Wertly 3 lay buto you, in as much as you have done it to one of the least of my breas theren, pee have done it to me.

ver 41. Then Chall hee lay to them on the least hande, departe from mee pee cursed into everlas sting fire, prepared for the deuill and his angels.

ver. 42. For 3 was a hungred and you gave mee no meate, 3 thirsted and yee game mee no dzinke.

ver. 43. I was a Aranger and per lodged me not, I was naked and re clothed me not, ficke, and in pailon, and yee vilited me not. ver. 44. Then hall they also auns fwer him, faying: Lozo, when faw we the an hungred, og a thirlf, og a Araunger, og naked, og ficke, og in prison, and did not minister bus to thee. ver. 45. Then that he ans Iwere and lay: verely I lay buto you, in as much as ye did it not to one of the least of these, yee did it not to me.ver. 46. And these thall go into enerlasting paine, and the righteous to life eternall.

Iohn 5.22. The father indgeth no man, but hath committed all indgement to the son. ver. 23. 15es cause al men should honoz the son as they honoz the father: he that honozeth not the sonne, honozeth not the father which sent hun. ver. 24. Herely I say unto you, he that heareth my words and believe that heareth my words and believe ueth

Enarration.

ueth on him that fent mee, hath es uerlacking life, and thall not come into condemnation, but hath palled from death to life.

This seconde part dooth shew which is the difference of the first and second resurrections

I Ohn.5.25. Merily, verily, I say, but you, the houre shall come, a now it is, whe the dead thall heare the voice of the fon of God, and they that heare it Chall live.

vers. 26. Hozasthe Father hath life in himselfe, so likewise, hath he given to the Sonne to haue life in himselfe. vers, 27. And hath given him power also to exes cute indgement, in that he is the the second Sonne of man.

Matth, 8.22. Let the dead bur of the bod rie the dead, There bee deade in that shal b foule, there bee deade in bodie. 2. Cor. 5.14. For the love of chaift but of the confirms foulca

fooken of refurrectio A most fruitsull constraineth vs, because we thus iudge, that if one be dead soz all, then all were before dead.

he fond refur-Rion.

ver. 15. And he died for all, that they which live thould not hence forth live to themselves, but to him that died for them.

Rom. 4.6.25. Chait was delieuered to death for our finnes, and role againe for our iultification.

Pfal. 101. I will fing mercie and indgement, but thee oh Lozd

will I fing.

Ioh.5.28. Paruell not at this, for the houre thall come in the which all that are in the graves thall heare his voyce.

vers. 19. And they shall come forth that have done god unto the resurrection of life, but they that have done entil to the resurrection of condemnation.

As there are two regenerations according to faith, so the second according to the skilly: so two res

furrections

Enatration.

furrections, one of the soule now here in this world, and the second of the bodies in the ende of the world.

This third part doth shew of the two Resurrections, and of the thousand yeares mentioned in the Reuelations, and what we are to thinke thereof.

Reue.20. I.

A Po I sawe an Angell come
the keye of the bottomlesse
pit, and a great chain in his hand.
Ver. 2. And he twke the Deagon
that olde serpent which is the divuell and Sathan, and he bounde
him a thousand yeares, ver. 3. and
cast him into the bottomlesse pit,
and closed him by, and sealed the
dwars upon him, that the people
shuld no more be deceived until §

thousand yeares were fulfilled, for after that he must bee losed for a tittle feafon. Verf. 4. And Ffalo feats, and they fate bponthem, and judgement was given buto them. And I sawe the soules of them that were beheaded for the witnes of Jelus, and for the word of God, and them which did not worthip the beaft, neither his 3: mage, neither had taken his mark bpon their foreheads, or on their hands, and they lived eraigned with Chaill a thousand yeares. ver. 5.1Butthe reft of & dead men thal not rife again butil the thous fand yeares be finished.

Ver. 6 Bleffed and holy is he that hath part in his first resurrection: for upon such the second death hath no power, but they shall bee priests of God & of Christ, & shall raigne with him a thousand years.

2.Pet.3.6 Dearely beloued be not ignozant of this one thing, that

his is the iftrefurection.

Enarration. that one day with the Lord, is as a thousand yeares, e a thousand years asone day, so 6000. years according to fire daies, then reft. This ex This fourth part doth shew what pounding is the kingdome of faints with the tenth chapter Christ, by a thousand yeares, Ap calip & wherin it is discerned from and the the euerlasting kingdome. eight cha Math. 25.34. ter fpea-Dure ye blessed of my farketh of loolinga ther, inherit the kingdome landing of prepared for you. Dig kings the deui dome of faints with This. Bes holde 3 am with you till the end of the world. Math. 13. As before. The harus I is hend of world. Mat.5.19. Wholoeuer that break one of thefe leaft commadements and so teach men, he shall be called the least in the kingdome of heaven. But whosoever shall obs ferue and teach my commandes ments, the same shall bee called great in the kingdome of heaven.

verf.20

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ver. 20. How I lay but o your except your righteoulnes exceed the y righteoulnes of y levides & phasiliers, you thall not enter into the kingdome of heaven. Col. 2. I. If you be then risen with Chailf, lack those things y are above, where Chail litteth at the right hand of God. Vers. 2. Set your affections on thinges that are as bove, and not on things that are on the earth. Phi. 3 vers. 20. Dur conversation is in heaven, from whence also were looke for the same wind, such a few looks for the same wind, and same wind, and same wind, such a few looks for the same wind, and same wind, and

Math. 18 vers. 13. Therity I say but you, whatsoever you but on earth shall be bounde in heaven, and whatseever you look on the earth shall be cloosed in heaven.

1. Cor. 5. 12. For what have 3 to do to indge them also that are without, doo you not indge them that are within? Rev. 14. 13. Bless fed are the dead, which hæreaster

DIE

Enarration.

vie in the Lo2d: Even to faith the spirit, for they rest from their labours, and their workes followe them.

Rom. 14.9. Theist therefore died, and rose again, and remined, that he might be the Lord both of

the dead and the quicke.

Apo.40.4. They that do not inouthip the bealt, not his Image, neither had taken his marke up on their foreheades, not on they hands.

2.Cor. 6.14. Bee ye not bnesqually yoked with Infidels.

This fift part doth shewe; what true Christians are to answer them that think the resurrection onely belongeth to the bodie and not to the soule al-

Colloss. 3. 1. vi ante, If ye be crisen againe with Chast, seek these things that are aboue.

Rom. 6.4.

### A most fraieful

Ro,6.4. That like as Christ was raised by from the dead by the glorie of his father, so were also should walke in newnesse of life. Ephes. 5.14. Awake thou that seepest, and stande by from the dead, and Christ shall give thee light.

Rom. 14.4. Who art thou that condemness another mans serviant whether he standeth or falleth before his owne maister. I. Cor. 10.12. Let him that thinketh hee standeth, take heed least

he fall.

Apoc.20. In these the second death hath no power, but they shall bee the prickes of God and Christ. I Per. 2.9. Pou are a chosen generation, a royall preesting.

Pfal. 110.4. The Lord sware, and will not repent, thou art a press for ever after the order of Melchizedech.

The

Enarration,

The fixe part doth shew of gog and magog, whom the deuill being loosed neere the ende of the world, shalftir vo seditio to persecute gods childre.

Apoc.20.7

And the thousand yeares are expired, Sathan shall be low sed out of his prison. ver. 8. and shall go out to deceive the people, which are in the foure quarters of the earth, even Gog and Hagog to gather them toges ther in battaile, whose number is as the sand of the sea.

Ver a And then ment in into VV herber

Ver.9. And they went by into the plaine of & earth, which compassed the tentes of the saints aboue and the beloved citie.

Apo.20.9. And the fire came wicked that bown from God out of heaven, it is faid, fire denoured the. It is not meant came from of the last punishment as y Mat. denoured 25.41. Depart from me you cuts them.

Palf, 69

ir belon-

geth to the

laft Punish

Pfa.69.9. The zeal of thine house hath eaten me: this zeale in good part, and this zeale in euill part: this zeale hath possessed the bussilisted people.

13. Whether before the time of the perfecutions of Antichrift, the thousand yeres are to be numbered

beed.

Apoc.20.10. And the Divell that then deceived, was cast into a lake of fire a brimstone, where the beast and the false prophet shal bee tormented day and night for evermore.

Apoc. 20.11. And I salve a great white throne, and one that sat byon it, from whose face sledde away, both the earth and heaven. And their place was no more found.

1.Cor.7.31. For the fathion of this world goeth away. Ver.32. And Johnson have you without care.

Apoc.

Of the condemnation
of the diuel, with all
infernal powers, and
by recapirulation of
the refurection of
dead bodies
and the
udgement
of the laft

eward.

Apoc. 20.12. And 3 sawethe dead both great and small stande before God, and the bokes were opened, and an other boke was opened, which is the boke of life, and the dead were indged of those things which were written in the bokes according to their workes.

Ver. 13. And the lea gaue bp her dead which were in her, and death thell delinered by the dead

which were in them .

Verse. 14. And they were ind ged every man, according to their

workes.

The feuenth part dooth fhewe what they are which the fea gaue vp to judgement, and whom death and hell de ivered vp.

If the dead that are god, Colloss.3. For yeare dead, and your life is hidde with Chast in God. The dead that are

euill

A melt fruiful

Thefeare euill, life as before.

dead which Math. 8. Souffer the Dead to haue mor-

burie the bead. tall bodies.

Rom. 8, 10. The body is bead because of sinne, but the spirit is liuing for righteousnesse lake.

Apoc. 20. 14. And beath and hell were cast into the lake of fire. This is the fecond death.ver. 15. And wholoever was not found written in the booke of life, was cast into the lake of fire.

Math 26.46. And these thall be caff into enerlasting paine, and the righteous into life eternall.

Reuel.21 1 And I faw a newe heaven and a new earth, for the first heaven and the first earth were palled awing and there was no moze feene. Chap. 20. De fato one litting on the throne, from whose face the heaven and the earth fied.

1. Cor. The fathion of this world goeth alway by the burning of the fire

of a new ear.h.

#### Engration

the, as the deluge in the dayes of Noah, by the ouerflowing of war ters.

The eight part sheweth the glorifying of the Church without end, that shall be after death.

### Reuel.2 1.2

B

120 John law the holy citie new Jerusalem came down from God cut of heaven, perpared as a beide trimmed for ber husband.vers.3.And 3 heard a great boyce out of heaven, faying. Beholde the Tabernacle of God is with me, and he wildwel with them, and they that bee his people, and God himselfe that be their God with them. ver.4. And God shall wipe away the teares from their eyes, and there halbe no more beath, neither forrow, noz crying, neither thall there be any mose pain, for the first things are paffed alway.

D 2

Vetf.5

Ver. 5. And he that late opon the throne law, Beholde I make all things new.

Elay.44.24. I am the Lorde that formed thee, from the most there wombe, and made al things

Rom, 8.2 1.22. Because the creature also shall bee delivered from the bondage of corruption, into the glorious libertie of the sonnes of God: for we know that every creature groneth with us also, and travelleth in paine together even unto this present.

Pfal.42.3.99y teares have bin

iny meate day and night.

Pial.6.6. I caused my bed eues ry night to swim, and watred my couch with my teares.

Pfal. 38.9. My fighing is not

hid from thes.

Piai.39.2. And my logrow was

are in this tabernacle figh and are bur.

Enarration,

burthened, because we would not be uncloathed, but be cloathed up on, that mortalitie might be swal

lowed by of life.

Rom. 8. 23. Pot only the creature, but we also which have the first fruites of the spirite, even we do sigh in our selves, wayting so? Paul shew the adoption even so; the redemps eth himselfe tion of our bodie.

Rom.9.2. I have great heavis rous of the nesse and continuall socrows in heavenly nine heart, so, my beethen being my kinsmen, according to the sless.

1. Cor. 15.55. Dh death where is thy sting? Dh grave where is

thy victorie?

ver. 5,6. The fting of death is finne.

1. John. 1.8. If we say we have no sinne, we deceive our selnes, and there is no truth in bs.

D 3 The

The ninth part doth shew what the Apost ie Peter hath taught of the last judgement concerning the dead.

## Peter 2.3.

Thall come in the last dayes mockers, which will walke after their owne lusts and say, where is the promise of his comming, so, since the suffers died at things continue alike as from the veginning of the creation.

Vers. 7. The Lord knoweth to deliver the godly out of temps tation, and to reserve the banks but the day of indgement to be

punished.

vers. 8. Dearely beloued bee not ignozant of this one thing that one day with the Lozd is as Engration.

a thousand yeares, and a thous fand yeares as one day, verf. 9 The Lorde is not flacke concers ning his promise, as some men asconnt flackneffe, but is parient towards bs, and would have no man to perith, but would al men to come to repentance.v.1 0. 15ut the day of the Lozd will come as a there in the night, in the which heavens that roze with a noyle, and the elements Hall melt with heate. And the earth with the workes that are therein thall bee burned bp. ver. 1.1. Sceing therfoze that all these things must be discolned, what manner of perfons ought wee to bee in conuersation and godlinesse of lis uing. verf. 12. Looking for and hastning buto the comming of the day of God, by the which the heavens being on fire, thall bee distokted and the elementes Chall melt with heate.

D 4

verf.13

verse. 13. But wee loke for new heavens, and a newe earth, according to his promise, wherein

dimelleth righteoulnaste.

Daniel.3. As Sydrac, Myfac, and Abedrago, having eogrups tible and mostall bedies, not one haire of their heads were burned, but referued from any blemith in the furnace of fire, so much lette hall we feare the burning of hell fire, being Gods boly immoztall, and incorruptible Saints.

The tenth part dooth showe, what the Apostle Paule hath written to the Thessalonians, and of the manifesting of Antichrist, whose time the day of the Lorde shall follow.

### Enarration,

Thes. 2.1. Pow I beliech you brethren, by the comming of the Lord Jesus Christ, and by our assembling onto him.

ver. 2. That yee bee not sudbenly movied from your minds, noz troubled, neither by spirite, noz by wozde, noz by letter, as it were from be, as though the day of Chaist were at hand.

vers.3. Let no man deceyue you by ame meanes, so, that day shall not come, except there come a departing sirst, and that the man of sinne may bee disclosed, even the sonne of persolition.

vers. 4. Which is an adversarie, and exalteth himselfe as bone all that is called God, or that is worthipped, so that he dweth sit as God, in the Teurple of God, shewing himselfe that he is God.

D 5

ver.s.

ver. 5. Kemember ye not, that when I was yet with you, I told you these things:

ver.6. And now ye know what witholoeth, that he might be re-

nealed in his time.

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hi

L ) vers.7. For the mysterie of iniquitie dooth alreadie worke: onely hee which nowe withholdeth, shall hinder, butill hee bee taken out of the way.

ver.8. And then shall the wicked man bee revealed, whom the Lozds shall consume with the spirite of his mouth, and shall abouthe with the brightnesse of his comming.

ver. 9. Even him whose comming is by the working of latan, with all power and signes, and

lying wezdes.

nes of varighteculnes among the that perith, because they received not the love of the truth, that they might

### Enarration.

might be faucd. And therfore God Mail send them Arong delusions, that they should believe les.

vers.12. That all they might be bammed, which believed not the truth, but had pleasure in buright considers. 1. John 2.18. Babes, it is the last time, and as ye have have have heard that Antichast shall come, even now are there manie Antichasts, whereby we knowe that it is the last time ve. 10 They went out from vs, but they were not of vs, for if they had beene of vs, then woulde they have continued with vs.

Is b.1. The fire that came dolon from heaven, and consumed at once so great a housholde of holie Iob, with so many flockes of these, and the whilrewind that rushed a threw downe his house and killed his somes, they were no fantasses or apariticus, but

# A most fruitfull but fathans true works, to whom

God gave this power.

What the me Apo. Clc Paul c ught also ouching rie refura dion of oc Theffa-Diags.

Thessal, 1.4.13. 3 would not brethren haue you ignorant concerning them which are allepe, that you forrow not even as os ther that have no hope. ver. 14. Fozif wee beleeue that Zelus is bead e is rifen, even fo the which e dead to fleepe in Jesus will God bring with him.ver. 15. Foz this fay we buto you, by the word of the lord, that wee which line and are res maining in the image of the Lozd shall not preuent them which flepe, verf. 16. For the Lorde himselfe shall discend from hear uen with a hout, and with the voyce of the Archangell, and with the trumpet of God, and the oead in Chaiff thall arise first. verl. 17. Then thall we which line and remaine, be caught up with them also in the cloudes, to meete the Lozd in the agre, fo Mall

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thall wee be ever with the Lozd.

1. Cor. 15.36. Thou foole that which thou sowest is not quicked ned except it die. vers. 51. We shall How alme not al sleepe, but wee shall all bee shall be changed. ver, 52. In a moment, quickned in the swinckling of an eye, at the successful last trump. Gen. 3 Carth thou art and to earth thou shalt returne.

The eleuenth part doth showe what the Prophet Esay said of the resurrection of the dead, and the reward of sudgement.

Efay 26. 19.

The dead men thall line, exuen with my body thall they arise. Awake and fing you that dwell in the dust, so; the dew is the dewe of hearbs, and the earth thall cast out the dead.

Efay

Esay. 66. 12. Behold, thus saith the Lorde, I will extende peace, or ner here like a floud, and the glorie of the Gentiles like a flowing Areame: then thall ye sucke, ye shall be borne byon her sides, and be joyfull byon her kness.

Ver. 13. As one whome his mother comforteth, so will I comfort you and ye thall be comforted

in Zerusalem.

ver. 14. And when ye shall see this, your heart shall rejoyce, and your bones shall slourish like an hearbe, and the hand of the Lozd shall bee knowne among his screnaunts, and his indignation as gainst his enemies.

ver. 15. For beholde, the Lord will come with fire, and his Chariots lyke a whirle winde, that he may recompence his anger with lorath, and his indignation with

the flame of fire.

Ver.

Epartation.

versi.6. For the Lord will indge with fire, and with his twoed all fleth, and the flambe of the Lozd hall be many.

Gallath.4.26. But Jerusalem which is about is free, which is Free is ta. kan in good

the mother of all.

Math. 5.8. Mileffed are the pure Pare in heart, for they thall la God.

As 1 fay 66. And you hall see it and your heart thall reiopce.

Elay 65.17. For lo 3 wil create new heavens, and a new earth. And the former Chall not bee remembred.

verf. 18. But be you glad and reicyce for ever in the things that Thall create, for beholde & will create Zerusalem as reioycing, and her people as a toy. verf. 19. And I will top in Jerufalem, and toy in my people, and the boyce of weeping shall bee no more heard in her, not the voyce of crys ing.

Philip.3

Philip. 3. 19. Which minde earthly things, and to bee worlds ly wife, or favour after the fleth, is death.

Genes. 6.3. APP spirite shall not alway strive with man, be-

eause he is but fleth.

Luk. 12.49. Jam come to lend fire into the earth, and what is my delire, but that it thould bee kindled?

Acts 2.3. And there appeared but them clouen tongues like fire, and late byon each of them.

ver.4. And they were filled

with the holy Bhoff.

Match. 10.34. Thinke not that 3 am come to send peace in to the earth, but the swords.

Hebr. 4. 12. The worde of God is sharper then any two ed-

ego swozde.

wound kenan od part. Can.4.9 Thou hast wounded, thou hast wounded my hart with one of thine eyes.

Rom.3 23.

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Rom. 3.23. For there is no difference, for all have linned, and are deprived of the glory of God.

Elay 66. 19. And 3 will fet a figne among them, and will fend those that escape of them buto the nations of the Tarthish Bul and Lub, and to them that drawe the bolo to Tubal and Janan Iles a farre off, that have not heard of my fame, neither haue feene my glozy. And they thall declare my glozy among the Gentiles. verf. 20. And they shall bring all their bretheren for an offering unto the Lozo, out of all nations upon hoz les and in chariots, and in hosle litters, and oppon Aules, and be pon fwift beafts to Jerufalem my holy mountaine, saith the Lozde. As the children of Israell offer in cleane vessell in the house of the Lozd. verf. 2. And 3 will take of them for Priestes and for Les uites, faith the Lozd. verf, 22, Foz

earth which I will make, that res maine before me, faith the Lorde: to thall your feede and your name continue.

werr. 23. And from moneth to moneth, and from sabaoth to sabaoth, all siethe shall come & work shippe before me, saith the Lord.

vers.24. And they that go forth and looks uppon the carkattes of the men that have transgressed as gainst me, for their worme shall not die, and they shall bee an abborring unto all slesh.

Efay 26. The carkaffes of the

wicked thall fall.

The xii. part sheweth, after what manner the Saints shall goe forth, to see the punishment of the wicked.

Math. 8. 12.

The places of the wicked called otter darkenesse. Math. 25.21. and 23. vers. of the good

good and faithfull fernant, enter into thy mailters iop, it is layd of the wicked goe.

Elay. 66.24. They hall goe forth and looke uppon the carkal les of men, that have trespasses against me, for their worme shall not die, and they shall bee an abs horring buto all Aelh.1. Cor. 15. God thall bee all in all, and there Chall stand the faithful in that bles sednesse of faintes. 1. loh. 3. Wilho foeuer is borne of God finneth not, for his feed remaineth. Efay. 66.8.23. Like as befoze. Dan. 7. After the vision of the four beasts that were four kingdoms. v. 15. 3 of Anti-Daniell was troubled in my fpis chiffs, perrit, in the middest of my body, and lecution, of the visions of mine head made me afraide. verf. 16. Therefoze 3 came to one of them that flod by, kingdome and asked him the truth of all of Sainte. this, so he tolde mee, and the med mee the interpretation of these things. v. 27. These great bealts

niell hath prophecied the judgemet of God

arise out of the earth.ver. 18. And they shall take the kingdome of the Saintes of the most high, and possesse the kingdome even for ever and ever.

Verf. 19. After this 3 woulde know the truth of the four beats which were so like one to all or thers, very fearefull, whose teeth were of Fron, and his nailes of braffe, which denoured , brake in pecces, and stamped the residue onder his feete: verf,20. Also to know of the ten homes that were in his head, & of the other which came up, before whom three fell, and of the home that had eyes, and of the mouth that spake prefumptuous things, whose looke was more frout then his fellows. verf, 21. 3 beheld, and the fame houre made battell against the faints, yea and prevayled agains them. verf. 22. Untill the auncient

end of the dayes came, then indg. ment was given to the Saints of the most highest. And the time approached that the Saintes postes led the kingdome. verf. 23. Then he layd, the fourth beaft thall bee the fourth kingdome upon earth, which shall bee brilike to all the kingdomes, and thall denour the whole earth, and thall tread it downe, and breake it in peeces. verf. 24. And the ten homes out of his kingdome, are ten kinges that thall arife, and an other thall arise after them, and hee thall bee bulike to the first, and he shal sub. due three kings. verl.25. And he thall speake wordes against the most high, and thall consume the Saintes of the most high, thinke that hee may change times and lades, and they thalve given but to his hand, butill a time & times, and the dimbing of times. verf. 25. But the indgement thall lit, and

and they thall take away his tominion to confume and Deltrope bnioths end. v. 27. And p king. bom and dominion and the great nes of the kingbome, under the whole heaven thall bee given to & holy people of most high, whose kingbome is an everlatting king. dome, and all powers thall ferus tobey him. Dan. 12. I. And there . Chall bee a time of trouble, fuch as neuer was, fince there began to be a nation, buto that time, and at that time the people shall bee deliuered, cuery one that Gal be foud written in the booke. ver. 2. And many of them that Acepe in the dust of the earth that awake, some to life everlatting, and some to shaine and perpetuall contempt. verf. 3. And they that be wife that Chine as the brightnesse of the fire mament. And they that turns many to righteoulnette, that thine as the flarres for cuer and cuer. lohp

Iohn 5.28. The houre chal come in the which all that are in the graves, chall hear his voice. Gen. 17.5. A father of many nations have I made thee. Gen. 2.18. In thy seede all the nations of the earth chalbe blessed. Dan. 12.13. But goe thou thy way, butill the end be, so, thou chalt rest, a stand by in thy lotte, at the end of the dairs.

The xiii, part sheweth, what prophesies there are in the Psalmes of the princely Prophet Dauid, of the end of the world, and what of the last judgement of God.

Pfal. 102.25.

Thou half afoze time layd the foundation of the earth, and the heavens are the worker of thine handes, vers. 26. They shall perishe, but thou shall endure, oven they all shall ware

ware old as doth a garment, as a besture shall thou change them, and they shall be changed. vers. 27. But thou art the same, and thy yeares shall not faile.vers. 28. The children of thy servants shall continue, and their seed shall stand fast in thy sight.

I. Cor.7.v.3 I. The fallion of this would passeth away. Iohn, 2 17. The world passesh away. Luk. 21. 33. Deauen and earth thall passe away. 2. Per. 3.6. The weald that then was periched, being overflowen with waters.ver, 10. The day of the load that come as a theefe in the night, in the which the heavens thall patte a way with a noise, 4 the elements thall melt with heate, and fearth with the workes that are therein, Mall be burnt bp. verf. 11. Sec. ing therefore that all these things must be discoured, what manner of persons ought you to be in holy conucts

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Enarration. convertation and godlines.

Math. 24. 29. The Carres Chall fall from heaven.

Pfalm. 102. 25. The heavens

are the works of the hands.

Pfalm. 50. 3. Dur God thall come and manifest him selse, and thall not keepe silence, a fire thall denour before him, and a mighty mpest, thall be moved round a bout him.

vers. 4. Hee shall call the Hear

his people.

verf. 5. Gather my faints toges ther buto mee, those that make a covenant with me, with facrifice.

Elay 53.7. De is brought as a theepe before his thearer, and as a theepe before his thearer, and is dinible, so her openeth not his mouth,

we which line and remaine, bee caught with them also into the

P clouds,

A most fruitfull cloudes to meete the Lorde in the aire.

Math. 20. 32. God shall seperate the good from the emil, as a sheepeherd seperateth the sheepe from the goates.

Ofeah. 6.6. 3 Belire mercy,

and not facrifice.

Math. 25. 34. Come peebles sed of my father, inherit the kings come prepared for you from the foundations of the worlde, for I was an hungred, and yee gave me no meate.

The xiiii, part sheweth, the prophecie of Malachy, with other places annexed thereto.

the Prothet Mala chy or Malachias, called alfo an
Angell,
thought of
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leaves to be
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Malach. 3. I.

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Behold he shall come, saith the

vers.2. But who may abide the day of his comming, and who shall endure when he appeareth.

Far he is tier a purging fife, and

like Hullers foane.

vert. 3. And he Chall fit deline to try and fine the filuer, bee that even cleare the sonnes of Levie. and purific them as golde and file ner, that they may bying offer rings buto the Lord in righteous neffe.

verf. 4. Then thall the offer rings of Judah and Jerusalem be acceptable binto the Lozde, as in olde time and in the yeares be fore.

verf. 5. And 3 will come neare rou to indgement, and I will bee a fwift witnes against the south layers, and against the adultes rers, and against falle swearers, and against these that wrongful ly keepe backe the hirelinges was ges, and vere the widdew, and the fatherlesse, opposite the strans ger, and scare mee not, faith the Logd of holies.

veri.

A most fruitfull vers. 6. Hog Jam the Lozde, 3

change not.

Hall wathe the filthinesse of the source and daughters of Sion, a purge the bloud of Jerusalem, out of the middest thereof, by the spirite of iudgement, and by the spirite of burning: so so ward as in the 3. of Malachy.

1. John 1.3. Is we say wee have no sinne, wee veceius our selves and there is no truth in bs.

The xv. part, sheweth of the sacrifices that the Saintes shall offer vnto God, so acceptable as in the auncient dayes and former yeares.

Mala. 3. 4.

Then thall the offeringes of Juda and Jerusalem, be acceptable to the Lorde as in clotimes, and as in years before.

Abac.

Abac. 2.4. The inft thall line by his faith.

Elay 65. 22. As the dayes of the tree oflife, are the daies of my

people.

Gen. 26. God planted the tree of life to them that lave holde on her.

Wised. 9. For inquisition shall be made for the thoughtes of the

bugodly.

Rom. 2. 19. Their thoughts accusing one another, of excu

ling.

Malach. 3.17. And they that be to me, faith the Lozd of hoftes, P in that day, that I shall do this for a a flocke, and I will spare them, as who a man spareth his owne son that throgh seuering in ferueth him. the laft

vers. 18. Then shall you res judgement turne and discerne betweene the is declared. righteous and the wicked, bes tweene him that ferueth him, and

him that serueth him not.

Mala.

A most f whfu'l

. 4. 4 Behold the day that Chall burne as an all the proud, yea and oe wickedly Galibe as

... And the daye that come meth thall burne them by, faieth the Lord of hous, and thall leave them neither roote, neyther branch.

ver 2. But but you that fear ie, thall the funne of righ Te arife, and health hall per his wings, and pe that goe hath, and grewe by as fatts Calues.

verf. 3. And ree Chall treade delune the wicked, for they well be dust knoer the isales of your fects, in the day that I chall des this, laith the Lozd of helis.

Malach. 4. 4. Kemember the lawe of Movies my leruaunt, which I commaunded buts him in Pozeb, fozall Ziraell with the Statutes and judgements.

Iohn

John 5. 46. Dad ree beleenes Of the lav Moyfes, gee woulde have be of Moles leeued mee, for hee wrote of spiritually mes.

Malach. 3.14 Bee haue fayo, leaft our it is in vain to ferue @ DD, and carnalliec what profite is it, that wee have fall and rue kept his commaundements, and nable mur that wee walked humbly before murings. the Lozd of hofts.

vers. 15. Therefore wee account the proud bleded, even thep that worke wickednes are let bp, they that tempt God, yea they are beliuered.

Malach. 2. 17. De haue wear ried the Lozd with your wordes, pet ye say, wherin have we wear risd him? when ye say every one that doth eudl, is good in the fight of the Lozd , and ye vainely boat that he delighteth in them.

Pfalm. 73.2. 21s foz my feete were almest gone, and my steps had welneare flipt

verf.

derstood

verf. 3. For I feared at the for hith, when I faw the prosperity of the wicked.

verf, 11. And they lay, both Soo know it? of is there know

ledge in the most highest.

vers. 13. Certainely 3 haus cleanled mine heart in baine, and walhed my hands in innocency.

vers. 16. Then thought 3 to know this, but it was to paince

full to me.

verf. 17. Untill 3 went into the landuary of God, then underlind 3 their end.

The xvi, part sheweth, of the comming of Helias before judgmet, whose preaching openeth the depth of the scrip. tures, that the Iewes shalbe converted to Christ,

Malach.4.5.

Cholo 3 wil seno you Heliah the prophet, before the com mung

nung of the great and fearfull day

of the Lozd.

vers. 6. And he thall turne the heart of the fathers to the chilogen, and the heart of the chilogen to their fathers, least 3 come and smite the earth with cursing.

king and talking, beholde there appeared a Chariet of fire, and heales of fire, and did separate them twaine: So Eliah went up by a whirliwing into heaven.

The seuententh part sheweth, that in the Bookes of the olde Testament, when God is read, that he will indge the person of Christ, it is not enidently shewed, but by certaine testimonies: where the Lorde God speaketh, without all doubt it appeareth that he is Christ.

P 5 Hay

Efay. 48.12. Peare me Iacob e Acrael whom I have called I am, I am the first, and I am the last.

ver. 13. Surely my hand hath layd the foundation of the earth, and my right hand hath spanned the heavens: when I call them,

they stand by tegither.

Ver. 14. All you assemble your selves, and heare, which among the m hath declared these things. The Lord hath loved him, he will do his will in Babell, and his arm shall be against the Caldear s.

Ver. 15. Jeuen I, have spoken it in secrete from the beginning, from the time that the thing was I was there, and newe, the Lord God and his spirit hath sent mee.

Efay. 53. As a shorpe to the

flaughter he was lead,

Zachar. 2. 8. Thus faith the Lorde of holles, after this glos rie hath hee fent mee buto the nations

nations which spoiled you, for he that toucheth you, toucheth the

apple of mine eye.

Vers. 19. For behold I will list by mine hand by bon them, a they shall be a spoyle to those that served them, and ye shall know, that the Lord of hosts hath sent me.

Math. 15.24. I am not sent but but onto the lost sheep of the house

of Israel.

lohn.7.39. The holy ghost was not yet given, because that Jesus

was not entred into glozie.

Pfal. 18. 43. Thou hast deliuered me from the contentions of the people, thou hast made me the head of the heathen. A people whom I have not knowen shall serve me.

Math.4.19. Follew me and I will make you fishers of men.

Luke 5. 10. Feare not, from henceforth thou shalt catchmen. Mar. 2.11. And honclean spirits

faw

lawe him they fell downe before him, and cried laying: thou art the sonne of God.

Mark. 4. 26. So is the kingbome of God, as if a man thould cast feed into the ground.

ver.30.31. Wherunto shall we lyken the kingdome of God? 02 what comparison shall wee come pare it? it is like a graine of Hustard seede, which is sowne in the earth, it is the least of all seedes that is in the earth.

Zacha. 12.9. And it Chall be in that day, that I will læke to des Aroy all the Pations that come

against Zerusalem.

ver. 10. And I will powie by, on the house of David, and upon the inhabitants of Ferusalem, the spirit of grace and compassion, and they shall loke upon me who they have pearced, and shall lament so, him, as one mournesh so, his onely sonne, and shall bee so, is onely sonne, and shall bee

lozie for him, as one that is lozie for his first borne.

Mat. 13.24. The kingdome of heaven is like into a man folding god feed in the field.

ver.33. The kingdom of hear

nen is like buto a leaven.

ver, 41. The sonne of man shall send forth his angels, and shall gave ther out of his kingdom al things that offend, and them which doe iniquitie.

ver.43. The iuft men that thine as the Sunne in the kingdome of

the father.

ver.44. The kingdome of heauen is like treasure hid in the field

ver. 45. The kingdome of headuen is like buto a marchant man that læketh god pearles.

ver.46. Tho having found a pearle of great price, went & folde all that he had, and bought it.

ver. 47. The kingcom of heave is like a draw net cast into the sea that

that gathereth all kinde of fishes. ver. 48. Which when it is ful me draw to the land, a sit and gather the good into bessels, and cast the bad away.

Mar. 22.30. Foz in the refurrection, they neither marry wines noz wines are bestowed in marriage, but are as angels of God in heauf. Mar. 24.44. Therefoze be you also readie, foz in the houre rou thinke not, will the son of macome. Mar. 25.31. Then y son of man commeth in his glozy, a al the holy Angels with him, then shall he sit upon the throne of his glozie.

Math.2 5.4 The wife virgins twice oyle in their vesselles with

their lamps.

Mat. 25.3. The folith toke their lamps, but tooke no oyle with them. Ver. 31. watch there force, for your when the lonne of man

Enarration.
man wil ceme. Iohn 5.22.the fasther subgeth no man, but cememitteth all subgement to the some.

Efa.42.1. Etholde my fervant Iacob, I will flay been him, my elect Afrael, in luter my foule De, lighteth. I have put my spirit bp. on him, he that bring judg, ment to the Gentiler. ver.2 Dee Chall pot cite, no lift up, noz cause his topce to be heard in the firetes ver. 3. A banied reede Mall het ct kzeake. And the broking flar thal be not quench, her thall bring forth intgement in truth. ver. 4. Dee Mall not faile, noz bee dil couraged, untill he hath fet indges ment in the earth. And the Fles shall wayte for Laine.

Math. 3.16. John sawe the spirit of God descend like a done and lighting been him.

Mar. 17.2. Chaiffs face did Chine

A most fruitfull as the glozious fire in mount-Pozeb.

Pfal.41.5. mine enemies spak euill of me, saying, when shall he

die and his name perifh.

Esay. 41.29. Who hath declared from the beginning that were may know? or aforetime that we may see her is righteous? surely there is none that the weth, surely there is none that declareth, surely there is none that declareth, surely ly there is none that heareth my words.

ver. 27. I am the first that saith to you, behold: behold them. And swill give to Jerusalem one that shall bring god tidings.

So I end this holy worke to the glory of God and the benefit of his Church.

FINIS.

